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A

DISSERTATION

ON THE

PROPHECIES

RELATIVE TO THE

GREAT PERIOD OF 1260 YEARS.

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CHAPTER I.

GENERAL STATEMENT OF THE SUBJECT.

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IN the Prophecies of Daniel and St. John frequent mention is made of a certain period, during which, for wise purposes unknown to us, the enemies of God should be allowed to persecute and oppress his Church. This period is indifferently described as consisting of *three times and a half*, 42 *months*, or 1260 *days*; for, if we reckon *a time*, or *a year* to contain 360 *days*, 42 *months* or 1260 *days* will in that case be exactly equal to *three such years and a half*.

I. It is obvious, that our first inquiry must be into *the duration* of the period in question: whether each of its days be *a literal day*, or *a year*; and, if it be *a year*, whether in that case *the* 1260 *years* are to be estimated as *natural solar years*, or as *years whereof each contains no more than* 360 *days*: that is to say, whether *the three times and a half*

half are equal to 1260 *natural solar years*, or only to 1241 *natural solar years and* 324¾ *days* *.

1. That the 1260 *days* are not mere *literal days*, but that they are *years*, is alike manifest from the usage both of Daniel and St. John, from finding ourselves expressly warranted by Scripture to interpret *a prophetic day* by *a year*, from the impossibility of all the circumstances ascribed to the period of *the* 1260 *days* taking place within the short compass of 1260 *literal days*, and from the specification of the period *about* which *the* 1260 *days* must have commenced.

(1.) We may venture to assume, that the same mode of computation, which is used by an author in one passage of his writings, will be used by him in all other passages; at least in those, which are marked by the common feature of treating, not of the fate of individuals, but of the fortune of communities. Hence, if any of the numerical prophecies of Daniel and St. John be *already* accomplished, we shall thereby have a clue for ascertaining the proper method of computing the numbers mentioned in their other numerical prophecies.—Now we find, that Daniel's famous prophecy of *the* 70 *weeks*, whatever particular difficulties there may be in the explanation of it, has been proved, by the event of our Lord's advent and death, to speak, not of *weeks*

* This statement is not perfectly accurate, because I have reckoned *each solar year* to contain 365¼ *days*, whereas it does not contain [illegible]; but the difference is small, that I did not think it worth while to notice it

of days, but of *weeks* of *years*: and we likewise find from the event, that *the apocalyptic ten days persecution of the Church of Smyrna** means *the ten years persecution carried on by Diocletian.*— It seems therefore only natural to conclude, that *the three times* or *years and a half*, *the* 42 *months*, *the* 1260 *days*, *the* 2300 *days*, *the* 1290 *days*, *the* 1335 *days*, *the three days and a half*, and *the five months*, of these two prophets are to be computed in the same manner, *each day* in each number being estimated as *a year*.

(2.) In this mode of reckoning we are supported by the express warrant of Scripture—"Your children," says Jehovah to the rebellious house of Israel, "shall wander in the wilderness forty years, "and bear your whoredoms, until your carcasses be "wasted in the wilderness. After the number of "the days in which ye searched the land, even forty "days, each day for a year, shall ye bear your iniquities, even forty years†." In a similar manner God addresses the prophet Ezekiel.—"Lie thou also "upon thy left side, and lay the iniquity of the "house of Israel upon it: according to the number "of the days that thou shalt lie upon it, thou shalt "bear their iniquity.—For I have laid upon thee "the days of their iniquity, according to the number of the days three hundred and ninety days: "so shalt thou bear the iniquity of the house of Israel. And, when thou hast accomplished them,

* Rev. ii. 10.

† Numb. xiv. 33, 34.

"lie

" lie again on thy right side, and thou shalt bear the " iniquity of the house of Judah forty days: I have " appointed thee each day for a year *."

(3.) That *the* 1260 *days* must mean *years* is further evident from the nature of the circumstances ascribed to them.—*The little horn* of Daniel's *fourth beast* is to acquire and exercise an unlimited dominion of some kind or other within the precincts of the Roman empire, to wear out *the saints* of the Most High, and to change times and laws; *the apocalyptic ten-horned beast*, in his revived state, is to make war with *the saints* and overcome them, and to obtain power over all kindreds and tongues and nations; *the apocalyptic two-horned beast*, the contemporary and coadjutor of *the ten-horned beast*, is to cause the earth and them that dwell therein to worship *the first beast*, to set up an image for all men to worship, and to obtain such a degree of power as to be able to lay every person under an interdict who should refuse to comply with his terms of communion; and *the apocalyptic harlot*, who rides *the ten-horned beast*, is to extend her influence over

* Ezek. iv. 4, 5, 6. I am perfectly aware, that *a year* is sometimes used by the prophets in its *literal* sense, as in Isaiah vii. 8. xxiii. 17. Jerem. xxv. 11, 12, and even by Daniel himself when predicting the punishment of the individual Nebuchadnezzar (Dan. iv. 25.): but this does not affect the question, whether we are not warranted by Scripture sometimes to understand *years* by *days*. The question is not, whether *days* are *always* used by the prophets in the sense of *years*, but whether they are not avowedly used so *sometimes*.

peoples

peoples and multitudes and nations and tongues, to commit fornication with the kings of the earth, to intoxicate the inhabitants of the earth with the wine of her fornication, and herself to become drunken with the blood of the saints and martyrs. It is impossible, that all these things could be done in the short space of *three natural years and a half.*— This will appear perhaps yet more evidently, if we attend to the subdivisions of this period.—Towards the close of *the* 1260 *days, the beast* is to slay *the witnesses;* and their dead bodies are to lie unburied in the forum of the great city *three days and a half,* after which they are to come to life again. In the course of these *three days and a half,* they that dwell upon the earth are to rejoice over them, and make merry, and send gifts one to another. Surely the inhabitants of the earth could not do all this in the very short space of only *three natural days and a half*—So again: a short time before the destruction of *the beast,* and therefore when *the* 1260 *days* are drawing near to their termination, three unclean spirits go forth to gather together to the battle of the great day of God Almighty the kings of the earth, even of the whole *Ecumenè* or *Roman world.* They are accordingly gathered together to *Armageddon,* where they are afterwards completely routed. Now, if all this gathering together is to take place towards the *close* of *the* 1260 *days;* it is plain, that we can allot to it no greater space than that of *a few days.* But, if *mere natural days* be intended, how can such a general gathering to-

gether

gether as this be effected in the course of *a few days*?—Since then we have the authority of Scripture for sometimes understanding *a day* to mean *a year*, and since the reason of the thing requires us so to understand *each day* of *the* 1260 *days*, we are not only warranted, but compelled, to consider *the* 1260 *days* as 1260 *years*.

(4.) The point seems to be finally decided by the specification of the period, *about* which *the* 1260 *days* must commence.—Since Daniel's *ten-horned beast* is allowedly *the Roman empire*, his *putting forth ten horns* must, both agreeably to the analogy of prophecy and to the explanation of the interpreting angel *, denote *the rising up of ten kingdoms within the limits of that empire*. These ten kingdoms arose, as it is well known, in *the fourth* and *fifth centuries*, when the Roman empire was falling asunder in consequence of the attacks of the northern nations. Now *the gradual rise of a little horn*, into whose hand *the saints* are delivered during the space of *the three times and a half* or *the* 1260 *days*, is represented as synchronizing with *the rise of the ten kingdoms*. Daniel does not expressly teach us, *how* soon after the rise of *the ten kingdoms the* 1260 *days* commence: but it is most natural to suppose, that they commence *not very long* after; because, since this is the period of *the horn's* tyranny, of his speaking great words, of his changing times and laws, and of

* Compar. Dan. viii. 8. and see viii. 24.

his

his exercising some peculiar kind of authority over the whole empire of *the beast*, if we suppose a very long intermediate time to elapse, we shall be obliged to suppose either *the quiescence of the horn* during that intermediate time, or *the total silence of a professedly chronological prophet* respecting his actions during that whole time. St. John however appears to supply the omission of Daniel. He tells us, that *the ten kings* are to receive their power in *the same hour* or *season* with *the beast*, their number *ten* being completed in the course of that *season* during which *the Roman empire* was apostatizing into its former bestiality; and that they should give their power and strength unto *the beast*. Now *the Roman empire*, as we shall hereafter see, continued gradually to relapse into idolatry in the course of *the fifth* and *sixth centuries*, until at length it completely revived in its *bestial* capacity, or a second time became *a perfect living beast*, by giving *the saints* into the hand of *the little horn* and by formally re-establishing under a new name its ancient demonolatry. Hence the times of *the revived beast* in his capacity of *a beast*, and the times of *the little horn* are said to be the same*. Since then *the beast* completely revived at the commencement of *the* 1260 *days*, since the kings (their number *ten* being completed) were to receive their power in the same *season* with his previous gradual revival as *a beast*, and since they were to devote that

* Dan. vii. 25. Rev. xiii. 5.

power*

power to him for the purpose of upholding his bestial principles; it is plain, that *the beast* must have been reviving in *the same season* with the ultimate division of *the western empire* into ten kingdoms. But this *season* is that of *the fourth trumpet;* in the course of which the number of the ten kingdoms was completed, and during which *the beast* was gradually reviving by relapsing more and more into idolatry, until at length he resumed all his functions of bestial vitality at the first blast of *the fifth trumpet* *. Thus it appears, since *the* 1260 *days* commenced when *the beast* was perfectly revived, and since he was gradually reviving in *the same season* with the completion of the number of the ten kingdoms, that they cannot have commenced very long after the subversion of *the western Roman empire.* This being the case, though we may not be able quite *positively* to fix the *precise* era of their commencement, we may be absolutely sure that they *must* have commenced *many ages ago.* But, if they be no more than 1260 *natural days,* then they must likewise have *expired* many ages ago. And, if they have expired many ages ago, then the events, which are represented as synchronizing with their termination, must long since have taken place. But those events have *not yet* taken place: therefore *the* 1260

* It will afterwards be shewn, that *the beast* perfectly revived in *the year* 606, and 607; that is to say, at the era when *the fourth trumpet* ceased, and when *the fifth trumpet* commenced.

days

days cannot yet have expired. We know however, that *the* 1260 *days* must long since have commenced. It follows therefore, that they cannot be *natural days:* and, if they be not *natural days*, then they must be *prophetic days* or *real years.*

2. The argument has hitherto been carried on chiefly with reference to the Romanists, who for obvious reasons maintain that *the three years and a half* are no more than *three literal years and a half**. Protestant expositors are sufficiently agreed, that they must be *years of years;* or that *the three times and a half, the* 42 *months,* and *the* 1260 *days,* must alike be equivalent to 1260 *years.* But here a second question arises. Though it may be abundantly plain that in the prophetic style *days* mean *years,* it still may be thought a matter of doubt what *kind* of years they mean; whether *natural solar years,* or *years of only* 360 *days.* The former of these opinions is adopted by Mr. Mede, Sir Isaac Newton, Bishop Newton, Mr. Bicheno, and various other commentators on Daniel and the Revelation †: the latter is preferred by Mr. Fleming, and Mr. Butt ‡. The argument, which these writers use to justify their departure from the commonly received mode of computation, is in substance as follows—Since

* See Cornelius a Lapide on Daniel and the Revelation, and Lowman's Paraph. Sect. 9.

† Mede's Works, B. iii. Chap. 10.—Observ. on Dan. and Apoc. p. 114, 305.—Dissert. xxvi. 3.—Signs of the Times. p. 84. et infra.

‡ Apoc. Key. p. 20, 21, 22.—Butt on the Prophecies, *passim.*

each

each great prophetic year contains, not 365 *years*, but only 360 *years*, as is manifest from *three such years and a half* containing 1260 *prophetic days*; *the years*, which *those prophetic days* represent, ought to be computed in a similar manner: in which case, *the* 1260 *years*, being *years consisting of only* 360 *natural days each*, are in reality no more than 1242 *solar years*, and ought to be estimated as such in all calculations that are made respecting them*.

This opinion, unless I be greatly mistaken, will by no means bear the test of examination.

It seems only reasonable to conclude, that, whatever mode of computation was ordinarily used by the ancient *Jews*, the same should likewise be used in the interpretation of numerical prophecies. Now the ancient *Jews* must either have used true solar years, or by means of intercalation they must have made a series of their years equal to a series of the same number of solar years. This is manifest from the Levitical ordinance respecting the due observation of two of their great festivals.

From the very time of the original institution of *the Passover*, the observance of it was fixed to the fourteenth day of the first month *Nisan*, otherwise denominated *Abib* or *the month of green ears*, at which time in Judèa the harvest was beginning: and, in a similar manner, *the feast of tabernacles* was

* I suppose they speak in round numbers; for, as I have already observed, 1260 *years* of 360 *days* each are nearly equivalent to 1241 *solar years* and 324$\frac{3}{4}$ *days*.

fixed

fixed to the middle of the seventh month *Tisri*, and to the time of the ending of the vintage. Now, these feasts were thus observed—*The Passover* they celebrated on the fourteenth day of *Nisan* or *Abib* by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a sabbath: and, on the morrow after this sabbath, as being the beginning of the barley-harvest, they were directed to bring a sheaf of the first-fruits for a wave-offering before the Lord.—*The feast of tabernacles* they celebrated on the fifteenth day of *Tisri:* and this festival was also called *the feast of in-gathering*, because it was celebrated after they had gathered in their corn and their wine.—If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumerary days, nor occasionally regulated by monthly intercalations, it is evident, that *all* the months, and among them the months *Abib* and *Tisri*, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since *the Passover* and *the feast of tabernacles* were fixed, the one to the fourteenth day of *Abib* and the other to the fifteenth day of *Tisri*, that *they* must similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the Law, when the months *Abib* and *Tisri* had passed into opposite seasons of the solar year? How could *the Jews*, in the climate of Judèa, offer the first-fruits of their harvest after *the Passover*, when the month *Abib*, in which it was celebrated,

brated, had passed into autumn or winter? And how could they observe *the feast of tabernacles*, as a feast of the in-gathering of their corn and their wine, in the month *Tisri*, when that month had passed into spring or summer? It is plain, that, unless *Abib* and *Tisri* always kept their places in the solar year, unless *Abib* were always a vernal month and *Tisri* an autumnal month, *the Passover* and *the feast of tabernacles* could not have been duly observed. And hence it is equally plain, that the ancient *Jews* could not have reckoned by years of 360 days without some expedient to make those years fall in with solar years. But, if this be allowed, it will necessarily follow, that, whatever might be the length of *single* Jewish years, a sum of them *collectively* must by intercalation of some kind have been made equal to the corresponding sum of solar years. A *single* year might be reputed to contain no more than 360 days, and the *small* collective sum of three years and a half might be reputed to contain no more than 1260 days: but, unless we calculate numerical prophecies after a manner wholly unknown to *the Jews*, any *large collective* sum of years, 1260 *years* for instance, must contain the very same number of days, and therefore be precisely of the same length, as the corresponding sum of natural solar years *.

* The question *of the collective length of any series of Jewish years* and of *the proper mode of calculating numerical prophecies* is discussed at considerable length in the first chapter of my *Dissertation on Daniel's seventy weeks*, to which I beg to refer the reader.

On

On these grounds I consider it as proved, that *each day* in the numbers of Daniel and St. John is not *a natural day*, but *a year;* and that *each number* is equivalent to *a series*, not *of years of* 360 *days each*, but *of natural solar years.*

II. Both these prophets give us abundantly sufficient reasons for concluding, that the period of persecution and trouble which extends through *the* 1260 *years*, has no connection with the persecutions which the Church endured from *the Pagan Roman emperors.*

1. The first of them, is his vision of *the four great beasts* or *persecuting empires* *, intimates, that the power, into whose hand *the saints* should be given during the appointed period of 1260 *years*, should begin to arise in the age in which *the last beast*, or *the Roman Empire*, was divided into *ten horns* or *kingdoms. The Roman Empire*, however, was not thus divided till *after* it had become Christian, and till all the persecutions of the pagan Emperors had ceased. Whence it will necessarily follow, that the period of 1260 *years* cannot include the persecutions of Paganism, and that the *power* symbolized by *the little horn of the Roman beast* must be *some power* at once posterior to and distinct from the line of the pagan Emperors. The second of them, in a similar manner, describes a variety of important events as taking place between his own age and that in which *the* 1260 *years* may

* Dan. vii.

be supposed to have commenced; and, like Daniel, teaches us, that the date of *those* 1260 *years* is to be sought for, not at any era while *the Roman Empire* was *one great monarchy*, but after it had been broken into *ten kingdoms*. Independent indeed of chronological considerations, the very term of 1260 *years* plainly shews, that that period can have no relation to the tyranny of *pagan Rome*. Constantine published his famous edict for the encouragement of Christianity, and the abolition of all persecution, in *the year* 313. The *Church*, therefore, was only subject to the malice of Paganism during the space of 313 *years**: whereas it is, more or less, to be subjected to the malice of *the little horn* during the space of 1260 *years*.

But, although *the Pagan Roman Empire* has no connection with the persecution of 1260 *years*, we are evidently to look for the grand promoter or promoters of it within the limits of *the old Roman Empire*. *The little horn*, *the ten horns*, and *the last head* of *the fourth beast*, all arise out of *that beast*; *the Roman Empire*, therefore, must necessarily comprehend *every one of these powers*.

So again: since *the Roman Empire* had embraced Christianity previous to the division of its western half into *ten kingdoms*, since *all those ten kingdoms* were converted very soon after their foun-

* This will of course be understood as only a loose computation. It serves, however, for the present purpose, as well as a more exact one.

dation,

dation, and since *the little horn* is represented as being contemporary with them and as springing up among them; *the little horn*, whatever it may be designed to symbolize, must be some power at least *nominally* Christian. This point is proved by history: for, at the time when *the western Roman Empire* was divided into ten kingdoms, we shall in vain look for the rise of any pagan power within the limits of *that Empire*, which at all answers to the prophetic character of *the little horn*. Yet it is manifest, that *the little horn* must have been long since in existence, because it is described as beginning to make its appearance at the era of the division of *the western Empire*.

If, then, *the little horn* be the type of *some Christian power*, it must be one that has greatly fallen away from the purity and simplicity of *the primitive Church;* because it is described as wearing out *the saints* during the space of *three times and a half* or 1260 *natural years*, and as speaking great words by the side of the Most High, so as to place itself upon an equality with God.

The nature both of *this power*, and of *its apostasy*, we are clearly taught by St. John. In the Apocalypse the same *ten-horned beast* or *Roman Empire*, as that mentioned by Daniel, is described as standing in *the wilderness*. Here, however, he appears without his *little horn;* and instead of it is represented as supporting *a harlot*, who, precisely like *the little horn*, is said to be a great persecutor

of the faithful; for St. John beheld her "drunken "with the blood of the Saints, and with the blood "of the martyrs of Jesus." Now we learn from the ancient prophets, that *an adulterous woman* is the type of *an apostate and idolatrous church**: the apocalyptic *harlot*, therefore, must symbolize *some such church*. But St. John tells us, that *the harlot* is *the great city*, which in his time reigned over all the kings of the earth, and whose seat of empire was founded upon seven hills: *the harlot*, therefore, must be *some apostate church*, whose influence extends over all the kings of the earth, and whose seat is in the seven-hilled city Rome.

(1.) As for the peculiar nature of *the apostasy* with which this church is stigmatized, it is very largely described by the Apostle in the course of his prophetic vision. The church in question was to be notorious for persecuting the saints of God; for making all nations drunken with the cup of her spiritual fornication or idolatry; for working pretended miracles; for compelling the whole world to worship an image; for laying such as presumed to dissent from her under the severest interdicts; and for carrying on an iniquitous traffic in all sorts of valuable commodities, and (what distinguishes her from common traders) in the souls of men.

This same ecclesiastical power is likewise de-

* See Isaiah lvii. 6—10. Jerem. ii. 20. iii. 1—20. Ezek. xvi. xxiii.

scribed

scribed by St. Paul, and its deflection from primitive Christianity is expressly styled by him *an Apostasy*. "Now we beseech you, brethren," says he to the Thessalonians, "by the coming of our "Lord Jesus Christ, and by our gathering together "unto him, that ye be not soon shaken in mind, or "be troubled, neither by spirit, nor by word, nor "by letter, as from us, as that the day of Christ "is at hand. Let no man deceive you by any "means: for that day shall not come, except there "come an Apostasy first, and that man of sin be "revealed, the son of perdition; who opposeth and "exalteth himself above all that is called God, or "that is worshipped; so that he as God sitteth in "the temple of God, shewing himself that he is "God. Remember ye not, that, when I was yet "with you, I told you these things? And now ye "know what withholdeth, that he might be revealed "in his time. For the mystery of iniquity doth already work: only he, who now letteth, will let, "until he be taken out of the way. And then shall "that wicked one be revealed, whom the Lord shall "consume with the spirit of his mouth, and shall "destroy with the brightness of his coming: even "him, whose coming is after the working of Satan, "with all power, and signs, and lying wonders, and "with all deceiveableness of unrighteousness in them "that perish: because they received not the love of "the truth, that they might be saved. And for "this cause God shall send them a strong delusion, "that they should believe a lie: that they all might

" be damned who believed not the truth, but had " pleasure in unrighteousness *."

The nature of *this apostasy*, which should be upheld by *the man of sin*, he also, like St. John, elsewhere sets forth at large. " Now the Spirit speak- " eth expressly, that in the latter times some shall " apostatize from the faith, giving heed to seducing " spirits and doctrines concerning demons, through " the hypocrisy of liars †, having their conscience " seared with a hot iron, forbidding to marry, and " commanding to abstain from meats, which God " hath created to be received with thanksgiving of " them which believe and know the truth.—Refuse " profane and old wives' fables, and exercise thyself " rather unto godliness. For bodily exercise profit- " eth little: but godliness is profitable unto all " things, having promise of the life that now is, and " of that which is to come ‡." Here we learn, in addition to the marks of *the apostate church* given us by St. John, that it should be noted for the worship, not only of idols, but of demons or canonized dead men; for its prohibition of marriage to cer-

* 2 Thess. ii. 1.

† The ingenious Mr. Whitaker conceives the word δαιμονιων to be an adjective, and translates the passage " giving heed to " seducing spirits, and doctrines of wretched men speaking lies " in hypocrisy." How far such a translation be allowable according to the general idiom of the inspired writers of the New Testament, I will not take upon me to determine. It certainly accords very well with the context of the passage. General view of the Prophecies, p. 231.

‡ 1 Tim. iv. 1.

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tain classes of men; for its superstitious injunctions to abstain from particular kinds of food; and for its attachment to vain traditions and bodily mortifications, which have no warrant from Scripture, and which are very far from being conducive to real godliness.

Though I have cited the prophecies relative to *the man of sin* and the *Apostasy*, I shall purposely refrain from discussing the character of that arch enemy of sound religion, because I have nothing to add to Bp. Newton's excellent Dissertation upon the subject. I am aware that some great modern names have applied the prophecy of *the man of sin* to *French Infidelity;* but I have not yet seen any arguments which convince me of the propriety of such an application. In *every* particular, as Bp. Newton hath fully shewn, the prediction answers to *Popery* and *the Pope:* in *several* particulars it by no means answers either to *French Infidelity* or *the French Republic.* Hence I conclude, that Bp. Newton's interpretation is the true one *.

(2.) The

* In one point, however, I certainly think his Lordship mistaken. He singularly confounds, as it appears from his citations, *the man of sin*, whom he rightly judges to be *the first little horn* mentioned by Daniel, both with *the second little horn*, and with *the king who magnified himself above every god.* Thus he makes *the two little horns* and *the king* to be all *one and the same power;* herein being inconsistent even with his own scheme of interpretation, which had previously represented *the second little horn* as *the Roman Empire invading the East by way of Macedon.* Mr. Kett, agreeably to his favourite plan of double accomplishments

(2.) The period, assigned both by Daniel and St. John to the tyrannical reign of *the man of sin* or *the little horn of the Roman beast* and to the dominance of *the great western Apostasy*, is *three times and a half* or 1260 *years*. Here, therefore, we must define the proper mode of dating that period.

In prophecies which are *strictly chronological*, the overt acts of communities or the heads of communities are necessarily alone considered in the fixing of dates; because it would be impossible for us to know how to date any particular period from the insulated and unauthorized acts of individuals. But in prophecies, which are *not strictly chronological*, the scope is much more wide and much less definite; extending, not merely to communities and their heads, but to every individual whose actions the prophecies may describe. On these grounds there are two entirely different dates to *the Apostasy*. The *first* is its date, when considered as relating to *individuals:* the *second* is its date, when considered as relating to *that community over which the man of sin presides*. St. Paul describes *the Apostasy* in its *first*, or *individual*, character: Daniel and St. John specify its triumphant duration in its *second*, or *general*, character. Now, it is manifest, that the date of *the Apostasy*, when considered *individually*, is the very day and

ments of the same prophecy, fancies that *the man of sin* is at once both *the Papal* and *the Infidel power* (Compare Hist. the Interp. Vol. ii. p. 23, 24. with Vol. i. p. 381.) I shall hereafter shew, that such a plan is altogether untenable.

hour

hour when any single Christian individual was first guilty of any one of those acts which characterize *the Apostasy:* and it is equally manifest, that this date can never be ascertained by *man*, but is known unto *God* alone. We can say, indeed, in general terms, that monkish celibacy, and a superstitious veneration of saints and angels, were creeping fast into the Church during the fourth, fifth, and sixth centuries; but we shall find it impossible to point out the precise year of their commencement. Such being the case, Daniel and St. John, in their chronological prophecies, consider *the Apostasy*, only in its *public* and *authorized* capacity: and teach us to esteem *the* 1260 years, as being the period of *the public dominance of the Apostasy*, not of *its individual continuance.* Accordingly they both specify, with much exactness, the era, from which those years are to be computed. Daniel teaches us to reckon them from the time when *the saints were by some public act of the state delivered into the hand of the little horn;* and St. John, in a similar manner, teaches us to reckon them from the time when *the woman, the true Church, fled into the wilderness from the face of the serpent;* when *the mystic city of God began to be trampled under foot by a new race of Gentiles, or idolaters;* when *the great Roman beast, which had been slain by the preaching of the Gospel, revived in its bestial character, by setting up an idolatrous spiritual tyrant in the Church*, or, as Daniel expresses it, *by delivering*

livering the saints into the hand of such a tyrant; and when *the witnesses began to prophesy in sackcloth.* A date, which will answer to these concurring particulars, can certainly have no connection with the mere acquisition of a *temporal* principality by *the Pope.* It seems most probably to be the year, in which *the Bishop of Rome* was constituted *supreme head of the Church* with the proud title of *Universal Bishop:* for by such an act *the whole Church,* comprehending both good and bad, both *the saints* of the Most High and those who were tainted with the gentilism of *the Apostasy* considered *individually,* were formally given by the chief secular power, *the head of the Roman empire,* into the hand of the encroaching *little horn.* This year was *the year* 606, when the reigning Emperor, Phocas, the representative of *the sixth head of the beast,* declared Pope Boniface to be *Universal Bishop:* and the *Roman Church* hath ever since shewn itself to be *that little horn,* into whose hands *the saints* were then delivered, by styling itself, with equal absurdity and presumption, *the catholic* or *universal Church. The year* 606 then seems to be the date of *the* 1260 *years,* and the era of what St. Paul terms *the revelation of the man of sin. The Apostasy,* in its *individual* capacity, was already in existence *previous* to such revelation; hence he represents it as commencing *before* it: but, as soon as *the man of sin* was openly revealed by having *the saints* delivered into

his hand, then apparently commenced *the* 1260 *years of the Apostasy* in its *public* and *dominant* capacity *.

2. Hitherto I have spoken only of the *western Apostasy of the Romish church*, predicted by St. Paul, and represented by Daniel under the symbol of *a little horn* springing out of the *fourth* or *Roman beast*, which should exercise a tyrannical authority over *the saints* during the period of 1260 *years*; I must now notice *the contemporary eastern Apostasy of Mohammedism.*

* I with pleasure strengthen myself with the concurring opinion of Mr. Whitaker, relative to the proper mode of dating *the* 1260 *years*; and the more so, because my own sentiments on the subject was decidedly formed, so far as we may be allowed to form sentiments on such a subject, previous to my knowing what he had written respecting it. "When then "were they *(the saints)* thus given into his *(the little horn's)* "hand; and any authority, that may be called *universal*, "granted to *the Pope?* Was it not, when he was first ac- "knowledged *Universal Bishop?* Then did he become a mo- "narch diverse from the first. Then were the souls of men, "an article of merchandise in the mystic Babylon, given into "his hand. And so well was this title deemed to merit the "reproach of speaking great things, that Mr. Gibbon has "made the following remark on Gregory. *In his rival, the "Patriarch of Constantinople, he condemned the Antichristian "title of Universal Bishop, which the successor of St. Peter was "too haughty to concede, and too feeble to assume.* Yet, within "a few years, in *the year* 606, did Boniface assume the title "of *Universal Bishop*, in virtue of a grant from the tyrant "Phocas." General and connected View of the Prophecies. p. 207, 208.

This

This widely-prevailing superstition I so denominate, because I consider it, no less than *Popery*, in the light of an apostasy from the Gospel, though an apostasy doubtless of a very different nature. In reality, *Mohammedism* is not so much a *new religion*, as a sort of *corrupted Christianity*. Like the divine theology of the Messiah, it claims to be a revelation from heaven, at the hand of an inspired prophet, to call the world from the vanities of polytheism to the worship of the one true God, and to declare authoritatively a state of future rewards and punishments. Like the Gospel, it professes to build itself upon the Law of Moses; and allows the divine commission both of the Jewish legislator, and of Jesus Christ the Son of God. But it pronounces the Saviour of the world to be a mere mortal, and makes void the whole of the Gospel; it contaminates, with licentious impurity, the doctrine of future retribution; it presumptuously thrusts the Messiah from his office; and, like its fellow apostasy *Popery*, it propagates and upholds itself by the sword. We may collect, moreover, from a computation which will hereafter be made from the numbers of Daniel, that, like *Popery*, it is to reign precisely 1260 *years;* and consequently, since *both these apostasies* commenced in *the same year*, that they are both likewise to begin to be overthrown in *the same year*. Of this period nearly *twelve centuries* have already elapsed:

we are therefore fast approaching to *the time of the end*, and to the day of God's controversy with the nations. The prosperous duration then of *Mohammedism* being the very same as the prosperous duration of *Popery**, and each being an *apostasy* † or *deflection from pure Christianity*, we shall not wonder to find them both represented by the very same symbol. Accordingly, as we shall hereafter see, Daniel describes *Popery*, or *the western Apostasy of the man of sin*, under the image of *a little horn* springing up among *the ten contemporary horns* of *the Roman beast*: while he predicts the tyranny of *Mohammedism*, or the *eastern Apostasy*, under the kindred image of *another little horn* arising out of the ruins of

* The reader will of course understand, that I mean *Popery, properly so called*, or *the reign of the little horn after the saints had been given into his hand.*

† Unless I greatly mistake, both *Mohammedism*, and the *idolatrous apostasy in the Christian Church of which Popery is the consummation*, are alike styled by Daniel *a revolt* or *apostasy*. The *symbolical host* of the Christian Church is to be given into the hand of *the he-goat's little horn* on account of its *revolt*; and its *sanctuary* is to be trodden under foot, and its *daily sacrifice* taken away, through the instrumentality of *another revolt*, styled *the desolating revolt*. When these *two revolts* are completed, then *the king*, fierce of countenance, is to arise. Dan. viii. 12, 13, 23. More will be said on this subject hereafter: at present it will be sufficient to remark, that I know not how St. Paul's αποστασια could be more properly translated into Hebrew than by Daniel's סרה.

one

one of the four Greek horns of the Macedonian beast *.

3. These two great enemies of the Gospel flourish during the whole period of *the* 1260 *years:* a *third enemy* is predicted as arising towards *the close* of those years, as continuing only *a short space of*

* Here again I shall strengthen myself with the concurrence of Mr. Whitaker; and I may here again observe, that my own opinion relative to *the little horn of the he-goat* was formed previous to my knowing what was Mr. Whitaker's opinion on the subject. " In *the seventh chapter* of Daniel there is evidently " given the prediction of *the man of sin*, or *the slavery of the* " *Western empire;* and in *the eighth* appears to be described *the* " *rise and progress of Mohammed and his followers*, or *the subju-* " *gation of the Eastern.* I here use the language of hesitation, " not from any doubt, but from a sincere desire to avoid any " just imputation of arrogance in bringing forward an inter- " pretation, in which I am not patronised by any preceding " writer. Let however only the latter part of the vision of *the* " *Ram and the Goat* be seriously considered; and I think *the* " *rise, the progress, and the character, of Mohammed* will be " fully manifest" (Gen. View of the Proph. p. 91, 92.). Mr. Whitaker would have expressed himself with greater accuracy had he considered *the little horn* as being *Mohammedism*, instead of *Mohammed and his followers.* His present mode of interpreting the prophecy has led him into the error of applying the expression, " he shall be broken without hand" (Dan. viii. 25.), to *the dwindling away of the Saracenic empire* and *the personal fall of Mohammed;* whereas it relates to the destruction of *the little horn itself* or the *Mohammedan religion* at the end of the period mentioned in the 14th verse; for, if *the king of fierce countenance* be *the little horn, the breaking of the king* must be *the breaking of the horn.* Gen. View of the Proph. p. 134.

time,

time, and as perishing firmly leagued with *Popery* at *the very time of the end* or after *the termination of the* 1260 *years*. St. John brings him upon the grand stage of the world with the earliest blast of *the third woe-trumpet:* describes the miseries, with which he should afflict mankind, under the figure of *a harvest of God's wrath that* should precede *the dreadful vintage of the time of the end:* and sets forth more distinctly the nature of those miseries under the pouring out of *a certain number* of *the seven vials*. Daniel exhibits *the same power*, as *a king* or *state* rising up after the era of *the Reformation*, and marked by a lawless contempt for all religion. And St. Paul, St. Peter, and St. Jude, concur in delineating with wonderful accuracy the principles which should be adopted by the adherents of *this power*. As for St. John, in addition to what he has said upon the subject in the Apocalypse, he teaches us, that the leading badge, whereby this monster whom he styles *Antichrist* might be known, should be *a denial of the Father and the Son* *.

4. At *the commencement of the time of the end which* synchronizes with *the termination of the* 1260 *years*, when the judgments of God begin to go forth against these *three enemies* of the Messiah, *the restoration of the Jews* will commence; and, when *God's great controversy with the nations* is fully decided, and when not only *Judah* but likewise *the*

* 1 John ii. 22. Compare Jude 4, and 2 Peter ii. 1.

whole

whole house of Israel has been brought back into the land of their fathers, then will begin the long-expected period of *millennian happiness.* This period, which is styled *the reign of Christ and his saints upon earth* or *the reign of the symbolical mountain,* will comprise the space either of 1000 *years* or of 360,000 *years,* according as the number predicted be composed of natural or prophetic years. Which of the two be intended by St. John, the event must determine: the first seems the most probable *.

III. These are the principal matters, of which the prophecies relative to *the* 1260 *years* will be found to treat. Previous to my discussing them at large, I shall bring together in one point of view *the four predictions* of Daniel which relate to them, and afterwards briefly state the manner in which I conceive the Apocalypse ought to be arranged.

* Yet I see not why any person should be blamed for supposing that the Apostle meant the second. As it is well observed by Dr. Paley, "We ought constantly to bear in mind this, "momentous truth, that in the hands of the Deity time is no-"thing, that he has eternity to act in. The Christian dispen-"sation, nay the world itself, may be in its infancy. A more per-"fect display of the power of Christ and of his religion may be "in reserve; and the ages, which it may endure after the obsta-"cles and impediments to its reception are removed, may be, "beyond comparison, longer than those which we have seen in "which it has been struggling with great difficulties and most "especially with ignorance and prejudice." Sermons. p. 346, 347.

1. The

1. The first of these four predictions is *the dream of Nebuchadnezzar*, with Daniel's interpretation of it.

"Thou, O king, sawest; and, behold, a great "image. This great image, whose brightness was "excellent, stood before thee; and the form thereof "was terrible. This image's head was of fine gold, "his breast and his arms of silver, his belly and his "thighs of brass, his legs of iron, his feet part of "iron and part of clay. Thou sawest, till that a "stone was cut out without hands, which smote the "image upon his feet that were of iron and clay, "and brake them to pieces. Then was the iron, "the clay, and the brass, the silver, and the gold, "broken to pieces together, and became like the "chaff of the summer threshing floors; and the wind "carried them away, that no place was found for "them: and the stone, that smote the image be-"came a great mountain, and filled the whole "earth.

"This is the dream, and we will tell the inter-"pretation thereof before the king—Thou art this "head of gold. But after thee shall rise another "kingdom inferior to thee, and another third king-"dom of brass, which shall rule over all the earth. "And the fourth kingdom shall be strong as iron: "forasmuch as iron breaketh in pieces and sub-"dueth all things: and, as iron that breaketh, all "these shall it break in pieces and bruise. And, "whereas thou sawest the feet and toes, part

" of potter's clay, and part of iron; the kingdom
" shall be divided; but there shall be in it of
" the strength of the iron, forasmuch as thou
" sawest the iron mixed with miry clay. And, as
" the toes of the feet were part of iron and part
" of clay, so the kingdom shall be partly strong
" and partly brittle. And, whereas thou sawest
" iron mixed with miry clay, they shall mingle
" themselves with the seed of men: but they shall
" not cleave one to another, even as iron is not
" mixed with clay. And in the days of these kings
" shall the God of heaven set up a kingdom, which
" shall never be destroyed: and the kingdom shall
" not be to other people; but it shall break in
" pieces and consume all these kingdoms, and it
" shall stand for ever *."

2. The second is Daniel's vision of *the four beasts*, and *the little horn of the fourth beast*.

" I saw in my vision by night; and, behold, the
" four winds of heaven strove upon the great sea.
" And four great beasts came up from the sea, di-
" verse from one another. The first was like a
" lion, and had eagle's wings: I beheld till the
" wings thereof was plucked, and it was lifted up
" from the earth, and made stand upon the feet as
" a man; and a man's heart was given to it. And
" behold another beast, a second like to a bear;
" and it raised up itself on one side, and it had

* Dan. ii. 31—44.

" three

" three ribs in the mouth of it between the teeth
" of it: and they said thus unto it, Arise, devour
" much flesh. After this I beheld, and lo another,
" like a leopard, which had upon the back of it four
" wings of a fowl; the beast had also four heads;
" and dominion was given to it. After this I saw
" in the night visions, and behold a fourth beast,
" dreadful and terrible and strong exceedingly; and
" it had great iron teeth: it devoured, and brake in
" pieces; and stamped the residue with the feet of
" it: and it was diverse from all the beasts that
" were before it; and it had ten horns. I considered
" the horns; and, behold, there came up among
" them another little horn, before whom three of
" the first horns were plucked up by the roots: and,
" behold, in this horn were eyes like the eyes of a
" man, and a mouth speaking great things. I be-
" held, till the thrones were set, and the Ancient of
" days did sit, whose garment was white as snow,
" and the hair of his head like the pure wool: his
" throne was like the fiery flame, and his wheels as
" burning fire. A fiery stream issued and came
" forth from before him: thousand thousands mi-
" nistered unto him, and ten thousand times ten
" thousand stood before him: the judgment was set,
" and the books were opened. I beheld then be-
" cause of the voice of the great words which the
" horn spake: I beheld even till the beast was slain,
" and his body destroyed, and given to the burning
" flame. As concerning the rest of the beasts, they
" had their dominion taken away; yet their lives

" were prolonged for a season and a time. I saw
" in the night visions; and, behold, one like the
" son of man came with the clouds of heaven, and
" came to the Ancient of days, and they brought
" him near before him. And there was given him
" dominion, and glory, and a kingdom, that all
" people, nations, and languages, should serve him:
" his dominion is an everlasting dominion, which
" shall not pass away, and his kingdom that which
" shall not be destroyed.

" I, Daniel, was grieved in my spirit in the midst
" of my body, and the visions of my head troubled
" me. I came near unto one of them that stood by,
" and asked him the truth of all this. So he told
" me, and made me know the interpretation of the
" things. These great beasts, which are four, are
" four kings, which shall arise out of the earth, but
" the saints of the Most High shall take the king-
" dom, and possess the kingdom for ever, even for
" ever and ever.

" Then I would know the truth of the fourth
" beast, which was diverse from all the others, ex-
" ceeding dreadful, whose teeth were of iron, and
" his nails of brass; which devoured, brake in pieces,
" and stamped the residue with his feet; and of the
" ten horns that were in his head; and of the other
" which came up, and before whom three fell; even
" of the horn that had eyes, and a mouth that spake
" very great things, whose look was more stout than
" his fellows. I beheld, and the same horn made
" war with the saints, and prevailed against them;

" until

" until the Ancient of days came, and judgment was
" given to the saints of the Most High; and the
" time came that the saints possessed the kingdom.
" Thus he said, The fourth beast shall be the fourth
" kingdom upon earth, which shall be diverse from
" all kingdoms, and shall devour the whole earth,
" and shall tread it down, and break it in pieces.
" And the ten horns are ten kings that shall arise
" out of this kingdom: and another shall rise behind
" them *: and he shall be diverse from the first, and
" he shall subdue three kings. And he shall speak
" great words by the side of the Most High †, and
" shall wear out the saints of the Most High, and

* I have adopted this translation of the passage from Mr. Mede; who, instead of *after the kingdoms*, would render the original expression *behind them*, following therein the Greek version οπισω αυλων: and he takes the meaning to be, that *the ten horns* were not aware of the growing up of *the little horn*, till it overtopped them. (Works. Book iv. Epist. 24.) In reality *the little horn*, as we shall hereafter see, did not spring up posterior in point of time to *the other horns*, but gradually arose among them during the turbulent period in which *the Roman empire* was broken into *ten kingdoms* by the northern nations.

† This is the literal translation of the original passage: and its import I apprehend to be, not that *the little horn* should speak great words *against* the Most High, but that he should arrogantly place himself upon *an equality* with God; or, as St. Paul expresses it, that he should sit as God in the temple of God, shewing himself that he is God. Symmachus appears to me to come much nearer the real meaning of the expression than our present English version: " Ut interpretatus est Symmachus, *sermones quasi Deus loquetur.*" Hieron. Comment. Vol. iii. p. 1103. cited by Bishop Newton.

 " think

" think to change times and laws: and they shall be
" given into his hand until a time, and times, and the
" dividing of a time. But the judgment shall sit;
" and they shall take away his dominion, by consu-
" ming and destroying it unto the end. And the
" kingdom, and dominion, and the greatness of the
" kingdom under the whole heaven, shall be given
" to the people of the saints of the Most High,
" whose kingdom is an everlasting kingdom, and all
" dominions shall serve and obey him *."

3. The third is the vision of *the ram and the he-goat*, and *the little horn* which was to spring out of *one of the four horns of the he-goat*.

" I lifted up mine eyes, and saw; and, behold,
" there stood before the river a ram which had two
" horns (and the two horns were high; but one was
" higher than the other, and the higher came up last.)
" I saw the ram pushing westward, and northward,
" and southward; so that no beasts might stand
" before him, neither was there any that could de-
" liver out of his hand; but he did according to his
" will and became great. And, as I was consider-
" ing, behold, an he-goat came from the west on the
" face of the whole earth, and touched not the
" ground: and the he-goat had a notable horn be-
" tween his eyes. And he came to the ram that
" had two horns, which I had seen standing before
" the river, and ran unto him in the fury of his
" power. And I saw him come close unto the ram,

* Dan. vii. 2—27.

" and

" and he was moved with choler against him, and
" smote the ram, and brake his two horns: and there
" was no power in the ram to stand before him, but
" he cast him down to the ground, and stamped upon
" him: and there was none that could deliver the
" ram out of his hand. Therefore the he-goat
" waxed very great: and, when he was strong, the
" great horn was broken: and for it came up four
" notable ones towards the four winds of heaven.
" And out of one of them came forth a little horn,
" which waxed exceeding great toward the south,
" and toward the east, and toward the pleasant land.
" And it waxed great even against the host of heaven:
" and it cast down some of the host and of the stars
" to the ground, and stamped upon them. Yea, it
" magnified itself even against the Prince of the host;
" and from him the daily sacrifice was taken away,
" and the place of his sanctuary was cast down.
" And the host was given up to it on account of the
" daily sacrifice by reason of a revolt *; and it cast
" down the truth to the ground, and it practised,
" and prospered. Then I heard one saint speaking,
" and another saint said unto that certain saint which
" spake, How long will be the term of the vision of
" the daily sacrifice and of the revolt that maketh
" desolate, giving both the sanctuary and the host to
" be

* פשע *defectio, rebellio.* Buxtorf's Heb. Lex. I take it, as I have already observed, that this word answers almost exactly to the word *apostasy*, αποστασια. In its most intense signification, it denotes *absolute apostasy*, or *a wilful rebellious rejection of all the*

" be trodden under foot*? And he said unto him,
" Until two thousand and three hundred days†;
" then shall the sanctuary be cleansed.

" And it came to pass, when I, even I, Daniel,
" had seen the vision, and sought for the meaning;
" then, behold, there stood before me as the appear-
" ance of a man—And he said unto me, Understand,
" O son of man, for the vision *shall reach even* unto
" the time of the end‡—And he said, Behold, I will
" make thee know what shall be in the futurity of the

the authority of religion; as R. Kimchi explains it, *rebellionem, peccatum quod scienter et contumaciter committitur* (see Bp. Horsley's Hosea. p. 184.) In its more lax and modified signification, it denotes *religious transgression*, or *a departure to a greater or a less extent from the purity of revelation.* In this sense I conceive it to occur throughout the present chapter of Daniel; the sense, in which St. Paul uses αποστασια and αποστησομαι in 2 Thess. ii. 3. and 1 Tim. iv. 1.

* See Mr. Wintle in loc. The inquiry is into *the duration of the vision;* and the *particular* vision is specified by its two most remarkable incidents, *the taking away of the daily sacrifice*, and *the completion of the desolating revolt.*

† The seventy according to the Vatican edition read 2400 *days*, and certain copies mentioned by Jerome 2200 *days.* These varying numbers will be discussed hereafter.

‡ So the LXX and the Arabic version translate this passage, and I believe very rightly, as the context indeed sufficiently shews. It had just before been declared, that *the length of the vision* should be 2300 *days:* it is now declared, that the vision should be to *the time of the end*, or to *the termination of those days:* and it is immediately after declared, that it should be to *the appointed time of the end.* All these seem to be only different modes of specifying the same thing, namely, *the length of the vision.*

" defiance:

" defiance*: for it† *shall reach even* to the appointed
" time of the end. The ram, which thou sawest,
" having two horns, are the kings of *the united em-*
" *pire of* Media and Persia. And the rough goat is
" the King of Grecia. And the great horn, that is
" between his eyes, is the first king. Now, that
" being broken, whereas four stood up in its stead,
" four kingdoms shall stand up out of the nation,
" but not in his power. And, in the futurity of their
" kingdom ‡, when the revolt shall be completed, a
" king fierce of countenance, and teaching § dark

* That is, *in the course of the period future to the defiance.* This *defiance* I take to be the same as *the revolts* mentioned *plurally* by the prophet in Ver. 23 : and *the revolts*, there mentioned *plurally*, I conceive to be *the two revolts*, each mentioned *singularly* in Ver. 12 and 13. *The defiance* was hurled, and *the two revolts* were completed, when a supreme head of the Church was set up in opposition to Christ, and when idolatry, which had previously been the sin of individuals, was established by law; this is *the revolt* of Ver. 12 : and when a false prophet set himself up to the superseding of Christ, and when a religion, the fundamental article of which *(a denial of our Lord's divinity)* had previously been maintained by individuals, began to be propagated by force of arms ; this is *the desolating revolt* of Ver. 13. *The futurity of the defiance* therefore means *the period of* 1260 *years*, at the commencement of which *the two revolts* were completed.

† That is, *the vision.*

‡ That is, *in the course of the period subsequent to their kingdom*, not *in the latter time of it* as our translation reads. See the remarks on the word אחרית in the third chapter of this work.

§ The word, here used in the original, is in the Hiphil or causal form : whence it will not signify *understanding*, as it is rendered in our English translation, but *causing to understand, or teaching.*

" sentences,

" sentences, shall stand up. And his power shall be " mighty, but not by his own power; and he shall " destroy wonderfully, and shall prosper, and prac- " tise, and shall destroy the mighty and the people of " the holy ones. And through his policy also he " shall cause craft to prosper in his hand; and he " shall magnify himself in his heart, and he shall " destroy many in negligent security *. He shall " also stand up against the Prince of princes; but " he shall be broken without hand. And the vision " of the evening and the morning, which was told, " is true: wherefore shut thou up the vision; for it " shall be for many days †."

* I conceive the phrase to mean, " he shall destroy many " while in a state of negligent security, and little suspecting " that any attack would be made upon them from that quarter." (See Parkhurst's Heb. Lex. Vox. שלה.) The seventy and the Arabic translate the passage " he shall destroy many by fraud," which conveys an idea nearly similar. There is a passage in the book of Judges, which is an excellent comment on these words of the prophet. " Then the five men departed, and came " to Laish, and saw the people that were therein, *how they dwelt* " *careless*, after the manner of the Zidonians, *quiet and secure*, " —And they came unto Laish, unto a people that were *at quiet* " *and secure*: and they smote them with the edge of the sword, " and burnt the city with fire" (Judg. xviii. 7, 27.). The same idea occurs in the book of Proverbs: " Devise not evil against " thy neighbour, *seeing he dwelleth securely by thee*" (Prov. iii. 29. See also Ezek. xxxviii. 11.). Tacitus uses a similar mode of expression. " In latere Chaucorum Cattorumque, Cherusci nimiam ac marcentem diu pacem illacessiti nutrierunt; idque jucundius quam tutius fuit; quia inter impotentes ac validos *falso quiescas*." Tac. de mor. Germ. C. 36.

† Dan. viii. 3—26.

4. The

4. The fourth is contained in *the latter end of the eleventh Chapter*, and extends to *the conclusion of the Book*.

" And after him * arms shall stand up †, and shall " pollute the sanctuary of strength, and shall take " away the daily sacrifice, and shall place the abomi- " nation that maketh desolate. And such as do " wickedly against the covenant they shall cause to " dissemble ‡ with flatteries: but the people, that " do know their God, shall be strong, and do exploits. " And they that understand among the people shall " instruct many: yet they shall fall by the sword and " by flame, by captivity and by spoil, many days. " Now, when they shall fall, they shall be holpen " with a little help: but many shall cleave to them " with flatteries. And some of them of understand-

* Namely, *Antiochus Epiphanes*.

† See Sir Isaac Newton's Observ. on Dan. c. 12, p. 188, 189. Mr. Wintle translates the passage, " Mighty powers shall " stand up from these," namely, from the descendants of Chit- " tim, mentioned in the preceding verse: but this neither alters the application, nor the chronology, of the prediction. It is remarkable, that one MS. reads " arms of the west," inserting כתי after ורעים, and thus immediately directing our attention to the Romans, See Wintle in loc.

‡ The Arabic version and the LXX read this verb plurally; and I firmly believe that such is the proper reading, for *the Roman arms* are here spoken of. Hence, as it is said, *they* (the arms) *shall pollute, they shall take away, they shall place*; so it seems to have been likewise originally said, *they shall cause to dissemble*. Mr. Wintle further alters the verb from *Hiphil* to *Kal*, without any authority, and (as it appears to me) without any necessity.

" ing shall fall * in purifying them, and in purging
" them, and in making them white, even to the time
" of the end: because it is yet unto the time ap-
" pointed.

" And, *after this second persecution of the men of*
" *understanding*, a king shall do according to his
" will; and he shall exalt himself, and magnify him-
" self above every god, and shall speak marvellous
" things against the God of gods, and shall prosper
" until the defiance be finished †: for that, that is
" determined, shall be done. Neither shall he re-
" gard the God of his fathers, nor *him who is* the
" desire of women ‡, nor regard any god: for he
" shall magnify himself above them all. Yet when
" he is established *in power*, he shall honour tutelary
" gods together with a god §; even, together with a
god

* That is *perish*. The word used here is the same as that which occurs immediately above, when *the men of understanding* are said to *fall* by the sword and by flame.

† The *defiance* here spoken of I take to be that, which was hurled against the divine authority at the commencement of *the* 1260 *years*, by *the two revolts* of *Popery* and *Mohammedism*. The prophet previously mentioned this *defiance* and *the two revolts* in the vision of *the ram and the he-goat*. The *defiance* will be finished at the close of *the* 1260 *years*: therefore *the wilful king* will in the main prosper until the expiration of that period. Then the indignation of God will begin to go forth against him.

‡ Such, I am convinced, is the proper translation of the phrase חמדת נשים. It means, not *the desire of women by others*, or *the wish to have women*; but, on the contrary, *that which women themselves desired to have*, even the promised Messiah. This point will be discussed at large hereafter.

§ " Whereas the proposition ל in לאלה is usually neglected,
" I express the preposition ל, and construe *God* and *Mahuzzim*
" apart

" god whom his fathers knew not, he shall honour
" them with gold, and silver, and with precious stones,
" and desirable things: and he shall practise* *pros-*
" *perously.* Unto the upholders of his tutelary gods†,
together

" apart as two; viz. *To, or together with, God he shall honour*
" *Mahuzzim.* For the preposition ל is made of אל, and signi-
" fies the same with it, namely *an addition or adjoining of*
" *things, ad, juxta, apud, to, besides, together with;* as Lev.
" xviii. 18. *Thou shalt not take a wife to her sister* אל אחתה,
" that is, *together with her sister*" (Mede's Works. Book III. Apostasy of the latter times. Part i. Chap. 16.). Mr. Mede supposes *the foreign god* adored along with the *Mahuzzim* to be *Christ*; and thence renders the passage " together with *God*
" he shall honour Mahuzzim." *The foreign god* however, venerated by the king, certainly cannot be *Christ*, both because the prophet had just before declared, that *the king* should speak marvellous things against the *God of gods*; and because, as we shall hereafter see, he was especially to reject the worship of *Christ*, here represented as *the desire of women* or *wives*, as Haggai styles him *the Desire of all nations.* On these grounds, I render the passage " together with *a god* he shall honour Ma-
" huzzim," rather than " together with *God* he shall honour
" Mahuzzim."

* " *Faciet*, id est, mirè succedet quicquid agit" (Calv. apud Pol. Syn. in loc.). " It cast down the truth to the ground, and
" it *practised* and prospered" (Dan. viii. 12.). The same word is used in the original in both these passages. See also Rev. xiii. 5, and Bishop Newton's remarks upon the word ποιησαι in his Dissertation upon that Chapter.

† " למבצרי מעזים, *custodibus, Maozim*, ex בצר—Liquet ex
" verbo חמשילם, *dominos faciet eos*, notari in vocabulo מבצרי
" *personas*, non *munitiones*" (Houbigant in loc. cited by Bishop Newton.). The Bishop himself considers the word to mean *defenders, supporters*, or *champions:* and these champions he supposes to be *the popish priests* and *monks.* Though

 I entirely

" together with the foreign god whom he shall ac-
" knowledge, he shall multiply glory: and he shall
" cause them to rule over many: and he shall divide
" the land *among them, selling it* for a price.

" And at the time of the end a king of the South
" shall butt at him; and a king of the North shall
" come against him like a whirlwind, with chariots,
" and with horsemen, and many ships. Yet he shall
" enter into the countries, and shall overflow, and
" pass over, and shall enter into the glorious land,
" and many countries shall be overthrown: but these
" shall escape out of his hand, even Edom, and Moab,
" and the chief of the children of Ammon. He shall
" stretch forth his hand also upon the countries:
" and the land of Egypt shall not escape. But he
" shall have power over the treasures of gold and
" silver, and over all the precious things of Egypt:
" and the Lubim and the Cushim shall be at his steps.
" And tidings out of the East and out of the North
" shall trouble him: therefore he shall go forth with
" great fury to destroy, and to devote many to utter
" destruction under the pretext of religion *. And
" he shall plant the curtains of his pavilions between
" the seas in the glorious holy mountain; yet he
" shall come to his end, and none shall help him.
" And at that time shall Michael stand up, the great

I entirely differ from his Lordship in the interpretation of the prophecy, and though I am unable to discover in it any allusion to *Popery*, yet I think him perfectly right in his translations of the word in question.

* Heb. החרים.

" prince

" prince which standeth up for the children of thy
" people: and there shall be a time of trouble, such
" as never was since there was a nation even to that
" same time: and at that time thy people shall be
" delivered, every one that shall be found written in
" the book. And many of them that sleep in the
" dust of the earth shall awake; some to everlasting
" life, and some to shame and everlasting contempt.
" And they that understand* shall shine as the
" brightness of the firmament; and they that turn
" many to righteousness as the stars for ever and
" ever. But thou, Daniel, shut up the words, and
" seal the book, even to the time of the end; many
" shall run to and fro, and knowledge shall be increa-
" sed.

" Then I, Daniel, looked; and, behold, there
" stood other two, the one on this side of the bank of
" the river, and the other on that side of the bank of
" the river. And one said to the man clothed in
" linen, which was above the waters of the river,
" Until how long shall be the end of the wonders?
" And I heard the man clothed in linen, which was
" above the waters of the river: and he held up his
" right hand and his left hand unto heaven, and sware
" by him that liveth for ever, that it shall be until a
" time, and times, and a half; and, when he shall
" have finished to scatter the power of the holy
" people, all these *wonders* shall be finished †. And I
" heard,

* The persons mentioned above, Chap. xi. 33, 35.

† " After the accomplishment of the dispersions of the holy people, all these things shall be fulfilled" (Wintle). These dispersions

" heard, but I understood not: then said I, O my
" Lord, what is the end of these things *? And he
" said, Go thy way, Daniel; for the words are closed
" up and sealed till the time of the end. Many shall
" be purified, and made white, and tried; but the
" wicked shall do wickedly: and none of the wicked
" shall understand; but the wise shall understand.
" And from the time that the daily sacrifice shall
" be taken away by even setting up the abomination
" that maketh desolate there shall be computed a
" thousand two hundred and ninety days. Blessed
" is he that waiteth, and cometh to a thousand three
" hundred and five and thirty days. But go thou

dispersions will be accomplished therefore at the end of *the three times and a half*;" and consequently *the Jews* will then begin to be restored. " *Quoad tempus, tempora, et dimidium* " *temporis* (id est, quoad erunt regni quarti tempora illa ex- " trema, jam antea tibi a me indicata); *utique cum consum-* " *mata fuerit dispersio manûs populi sancti* (quod nempe ad finem " illorum temporum futurum est), *consummabuntur universa* " *ista*" (Mede's Works. p. 719. See also p. 709, 744, 755; Mr. Wintle in loc.; and Archdeacon Woodhouse's Apoc. translated. p. 290.). The Jewish Rabbics indeed themselves have ever believed that *the restoration of their people* would synchronize with *the overthrow of the Roman empire in its last form* at the close of *the three times and a half*.

* Or perhaps the passage ought to be translated, " What " shall be the futurity of these things?" That is, *What shall occur after these things*, namely *after the period of the three times and a half*? The word here used is *Aarith*. To this question the angel only answers by specifying two *chronological numbers*, at the close of the latter of which *the period of millennian blessedness* commences.

" thy

" thy way till the end be: for thou shalt rest, and " stand in thy lot, at the end of the days*."

These four prophecies of Daniel, when the former part of the last of them is added to it, extend from *his own time* to *the time of the end*, or *the termination of the* 1260 *days*—In *the first of them* he gives only the *temporal* history of the world, bringing it down however to the *spiritual* victories of *the stone*, and the triumphant reign of *the mountain*—In *the second*, he gives the same history of the world, under a different set of symbols; further introducing *a power*, not mentioned before, under the denomination of *a little horn*, into whose hand *the saints* of the Most High were to be delivered during the space of *a time and times and the dividing of a time*, or *three prophetic years and a half*—In *the third*, he gives only a partial history of the world; totally omitting *the first* and *the fourth great beasts* or *pagan empires*, and describing *another wicked power*, under the kindred symbol of *a second little horn*, which was to come forth out of the dominions of *the he-goat*, but in the course of the period subsequent to the overthrow of his kingdom. He moreover instructs us, that the length of the vision, including the exploits of *the second little horn*, should be 2300 *days*; or, according to the reading of the Seventy, 2400 *days*; or, according to another reading mentioned by Jerome, 2200 *days*—In *the fourth prophecy*, after de-

* Dan. xi. 31—45. xii. 1—13. The beginning of the last of the four prophecies I have omitted, as having no immediate connection with my subject.

tailing the fortunes of the Persian and Greek empires; after noticing the Roman conquests in the East; and after predicting the destruction of Jerusalem, the persecutions of the primitive Christians, the conversion of the Empire under Constantine, the declension of real piety, and the second persecutions of the reformers under Popery: after he has foretold all these particulars in regular chronological succession, he introduces towards the close of this his last prophecy *a third power*, under the title of *a king* or *kingdom*, describing it in such a manner as to lead us to conclude that it is the *Antichrist* predicted by St. John. While the tyranny of this monster is at the height, but at some indefinite period after its development *, he teaches us that the great work of *the restoration of the Jews* shall commence. He adds, that to the end of the wonders it shall be *three prophetic years and a half*, or 1260 *prophetic days;* and that the whole † of them shall not be finished till God

* The wars of *the power* here predicted, which terminate in his destruction, Daniel places at *the time of the end;* consequently *the rise of the power* must be expected before *the time of the end*, though after *the Reformation*. Compare Dan. xi. 35, 36. with ver. 40.

† That is to say *the whole of the wonders comprehended within the space of* 1260 *years*. These wonders therefore do not include the overthrow of *the Roman beast*, of *the two little horns*, and of *the wilful king*, which takes place after the expiration of those years: still less do they include the resurrection of the just and the unjust, predicted in Dan. xii. 2. Very apposite is the remark of Bp. Newton, that *the beast* is not so much *slain* exactly at the end of *the* 1260 *years*, as that the judgments of God

God has ceased to scatter his ancient people, or, in other words, till he has begun to restore them. He next informs us, that from the taking away of *the daily sacrifice*, by setting up *the abomination of desolation*, there shall be 1290 *days*, which is exactly 30 *days* more than the former number; but he does not tell us what particular event will take place at that era. And he lastly pronounces a blessing upon him, who should wait and come to *a third number*, or 1335 *days*; which is 75 *days* longer than *the first number*, and 45 *days* longer than *the second number*.

IV. With *the latter part of these four prophecies* of Daniel, *the Revelation* of St. John is immediately connected, being in fact only a more minute and comprehensive prediction of the same events. As Sir Isaac Newton justly observes, it "is written in "the same style and language with the prophecies "of Daniel, and hath the same relation to them "which they have to one another, so that all of them "together make but one complete prophecy*."

1. The Apocalypse contains a history of *the Christian Church militant* from the days of St. John to

God then begin to *go forth* against him. "*The* 1260 *years* of "the reign of *the beast*, I suppose, end with *the* 1260 *years of* "*the witnesses* prophesying in sackloth: and now the destined "time is come for the judgments of God to overtake him: for, "as he might exist before *the* 1260 *years* began, so he may "exist likewise after they are finished, in order to be made an "eminent example of divine justice." Dissert. xxvi.

* Observations on the Apocalypse, Chap. ii. p. 254.

the very end of time.... This history, or at least that part of it which relates to the period of 1260 *days*, is hieroglyphically detailed as *a war between the Lamb and the Dragon*, or *between Christ and Satan:* and, upon examination, it will be found that there is the most exact antithetical correspondence between their respective kingdoms and followers. *The Lamb* hath his *throne* in the midst of *heaven: the Dragon* hath his *seat* upon *the earth.* Before the throne of *the Lamb* there is *a sea* of crystal, solid, durable, unfluctuating, transparent: in the dominions of *the Dragon* there is also *a sea;* but like the natural ocean, it is for ever turbid and restless, agitated by every wind, and exhibiting a surface perpetually varying. Upon *the sea of glass,* those, that have gotten the victory over *the Dragon* and his agent *the Beast,* stand eternally secure, having the harps of God in their hands, and singing the song of Moses and the Lamb: out of *the other sea* rises *the Beast with seven heads and ten horns,* having a mouth that speaketh great things, and having upon his heads names of blasphemy. The seat of *the Lamb* is *the holy city,* or *the spiritual Jerusalem:* the strong-hold of *the Dragon* and *the Beast* is *another city,* termed *the great city,* or *the mystic Babylon. The Lamb* hath *two witnesses,* his ministers, who prophesy in sackcloth 1260 *days: the Dragon* hath also his minister, *the false prophet,* at whose instigation a new race of gentiles, composing the empire of *the ten-horned Beast,* tread *the holy city* under foot 42 *months;* which

which is the same space of time as 1260 *days*, or, as it is elsewhere expressed, *three times and a half*. Lastly, in the service of *the Lamb*, and in the midst of heaven, is *a woman* clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars; who is the mother of a man child, destined to rule all nations with a rod of iron: while, in the service of *the Dragon*, and proudly seated upon *the Beast*, is *another woman*, arrayed in purple and scarlet, and decked with gold and precious stones, and pearls; who is the mother of harlots and abominations of the earth.

Such are the two kingdoms of *Christ* and *Belial*, which are ever in direct opposition to each other: and the Apocalypse, after exhibiting a prophetic view of their long-continued warfare, terminates triumphantly with the total overthrow of the Dragon and his adherent, the millennian reign of Christ upon earth, and the second resurrection.

2. The prophetical part of the Revelation is divided into *three septenaries;* that of *the seals*, that *of the trumpets*, and that of *the vials*. Of these, *the seals* are successive to each other; and, by the general consent of commentators, *the seventh seal* introduces and comprehends, *the seven trumpets*, which are likewise successive. But there is not quite the same agreement respecting the arrangement of *the vials*.

Mr. Mede maintains, that *the six first vials* belong to *the sixth trumpet*, and that the effusion of *the seventh vial* synchronizes with the first blast of *the*

seventh trumpet *. His chief arguments in favour of this arrangement are, that *the seventh trumpet* introduces *the third woe*, that this *third woe* is *the battle of Armageddon*, and that *the battle of Armageddon* evidently belongs to *the seventh vial;* therefore that *the seventh trumpet* and *the seventh vial* commence together: that *the seventh trumpet* and *the seventh vial* both equally introduce the consummation of *God's mystery;* because it is said, that *the mystery of God* is finished when *the seventh angel* begins to sound; and that it is done when *the seventh vial* is poured out †; therefore likewise that *the seventh trumpet* and *the seventh vial* commence together: and consequently, since this is the case, that *the six first vials* must necessarily precede *the seventh trumpet*, and ought to be arranged under *the sixth trumpet* ‡.

The first of Mr. Mede's arguments is built on the assumption, that *the battle of Armageddon* is exclusively *the third woe.* But this we are not bound to allow; for *all the seven vials* are jointly called *the last plagues;* therefore we are equally at liberty to suppose, that they *jointly* (though as so many component parts) constitute *the last woe*—His second argument is built on another assumption, namely that *the mystery of God* is *actually* finished as soon as *the*

* Clav. Apoc. Pars ii. Synchron. 3. † Rev. x. 7—xvi. 17.

‡ Mede's Works. B. iii. C. 2. p. 585—Ibid. C. 8. p. 595—Comment. Apoc. in Vindem. p. 521, 522—Ibid. in Tub. vii—B. v. p. 910—Ibid. p. 920—Clav. Apoc. Pars ii. Synchron. 3—B. iii. C. 6. p. 592.

seventh

seventh angel begins to sound his *trumpet* *. Were this assumption well founded, his point would indeed be most amply proved; because, if the mystery were alike *finished* at *the first sounding of the seventh trumpet* and at *the first effusion of the seventh vial, the first sounding of that trumpet* and *the first effusion of that vial* must undoubtedly be synchronical. But it is *not* well founded. The great angel does not swear, that *the mystery of God* should be finished when *the seventh angel* should *begin* to sound his *trumpet;* but that *the mystery of God* should be finished in *the days of the voice* of the *seventh angel,* in *the course of the period* during which he should be sounding his *trumpet.* The whole passage ought to be translated in the following manner. "And the angel "—sware by him that liveth for ever and ever,—that "the time should not be yet, but that the mystery of "God should be even finished in the days of the "voice of the seventh angel, when it is about to be "that he should sound." It appears therefore, that *the mystery of God* was to be finished *during the time* that *the seventh angel* was sounding,—"in the "days of the voice of the seventh angel;"—but, in what *particular part* of this period *the mystery* was to be finished, whether at the beginning, in the middle, or at the end of it, is left wholly undetermined in the *present* passage. We are *afterwards* taught, that it is finished at *the first effusion of the seventh vial:* whence indeed it follows, that *the*

* Rev. x. 7.

seventh

seventh vial must synchronize with *some* part of the days of the voice of *the seventh angel;* but it does *not* follow, that it must synchronize with the *very beginning* of those days; it does *not* follow, that, because *the mystery* is finished at *the first effusion of the seventh vial,* it must likewise be finished at *the first sounding of the seventh trumpet* *.

The arrangement, adopted by several writers in Mr. Mede's time, and more recently by Bp. Newton and many other commentators, appears to me to be far preferable to that of Mr. Mede: the truth of it indeed seems to be capable of little less than absolute demonstration. These authors maintain, that, as *the seventh seal* comprehends all *the seven trumpets,* so *the seventh trumpet* comprehends all *the seven vials.*

The propriety of such an arrangement is manifest from the following considerations—1. *The seventh*

* When it is afterwards proved, as it will be proved, that all *the seven vials* are posterior to the commencement of *the seventh trumpet;* it will then follow, that *the mystery,* which is finished in the days of the voice of *the seventh angel,* must be finished towards *the end* of those days, not at their *beginning,* because it is likewise said to be finished at the first effusion of *the seventh vial.* This argument is Mr. Brightman's, who interprets *the finishing of the mystery* in the same manner as myself; and it appears to me to be perfectly conclusive. He justly observes, that the opinion that *the mystery* is *actually finished* at the first sounding of *the seventh trumpet* seems to have arisen from translating ὅταν μέλλῃ σαλπίζειν *when he shall begin to sound,* instead of *when it is about to be that he should sound.* See Apoc. Apoc. in loc. see also Lowman's Paraph. in loc.

trumpet

trumpet is styled *the last* of *the three great woes;* and all *the seven vials* are jointly styled *the last plagues*, nothing peculiar being said to distinguish *the last vial* from its predecessors, but all being *jointly* designated *the last*. There cannot however be *two* last periods; nor can *the six first vials* be justly denominated *the last plagues* no less than *the seventh vial*, if they precede *the third and last woe*. Consequently, *the last woe* must necessarily synchronize with *the last plagues*. But, if *the last woe* synchronize with *the last plagues*, it must comprehend them as forming *so many parts* of *one grand whole* * —2. This arrangement moreover is requisite to the concinnity and regularity of the whole prophecy. Since the Apocalypse is divided into *the three septenaries* of *the seals*, *the trumpets*, and *the vials;* and since all *the seven trumpets* are plainly comprehended under *the seventh seal:* it seems much more natural to place all *the seven vials*, in a similar manner, under *the seventh trumpet*, than to assign *six* of them to *the sixth trumpet*, and *the seventh* to *the seventh trumpet*—3. But there is another argument, perhaps yet more decisive than either of the foregoing ones, which was urged against Mr. Mede by Mr. Wood, and has since been stated afresh with much force of evidence by Mr. Fraser. It is said by St. John, that one of the effects produced by the sounding of *the seventh trumpet* was *the opening of the temple of God in heaven*, which therefore was previously

* Laweni strict. in Mede's Works. p. 546—Wood's 1st argument. Ibid. B. iii. C. 6. p. 592—Bp. Newton's Dissert. on Rev. xv.

shut

shut *. And it is likewise said by him, that out of the temple thus opened *the seven angels* came, who were appointed to pour out *the seven vials* †. This being the case, since the temple opens at the sounding of *the seventh trumpet*, and since the angels come out of the temple *after* it is thus opened to pour out *the seven vials;* it necessarily follows, that the sounding of *the seventh trumpet* must precede and introduce the effusion of all *the seven vials* ‡.

To this last argument the only answer, that Mr. Mede returns, is a denial of the premises on which it is founded. He allows, that the temple is not opened in heaven until *the seventh trumpet* sounds; but he asserts, that it likewise is not opened until the plagues of *the seven vials* are fulfilled, because it is said, that the temple was filled with smoke, and that no man could enter into it until after the accomplishment of the *seven plagues* §.

Such a reply however by no means meets the objection. The Apostle only says, that *the temple was filled with smoke, and that no man could enter into it until the seven plagues of the seven angels were fulfilled;* not that *the temple remained shut during the fulfilment of them, and was only opened after their fulfilment.* This will be abundantly evident, if we attend to the plain statement of the apostle. The order of the circumstances is, as follows—*The seventh trumpet* sounds, and the temple is opened. From the

* Rev. xi. 15, 19. † Rev. xv. 5, 6.

‡ Wood's 2d argum. in Mede's Works, B. iii. C. 6. p. 592—Fraser's Key to the Prophecies, p. 54, 55.

§ Rev. xv. 8—Mede's Works, p. 592.

temple

temple thus opened *seven angels* come out. To these *seven angels* one of the four living creatures gives *seven golden vials* full of the wrath of God. The temple, although opened is nevertheless so filled with smoke, that no man is able to enter into it until *the seven plagues* of *the seven angels* are fulfilled. *The angels*, having now come out of the opened temple, and having received *the seven vials*, proceed forthwith to pour them out *.—Hence it appears, that Mr.

* Rev. xi. 15, 19—xv. 5, 6—xv. 7—xv. 8—xvi. 1. Mr. Mede, by way of yet further extricating himself from this difficulty, observes, that, according to the reading of the Complutensian edition, *the angels* do not come out of *the temple*, but out of *heaven*. This, however, even if it be the true reading, will by no means warrant his gloss; for St. John beholds the temple opened, before *the seven angels* even receive *the vials* from one of the four living creatures, and therefore yet more before they pour out *those vials*. Besides, *heaven* and *the temple* mean the same thing: they both equally denote *the spiritual church*. Consequently, *the opening* or *the shutting of them* will mean *a day of evangelical light* or *darkness*. The accuracy of the apocalyptic prophet in this particular is truly remarkable. We are told, that the faithful under *the sixth seal*, previous to the commencement of *the great apostasy*, serve God day and night in his temple (Rev. vii. 15.). At this time therefore *the temple* is open. Afterwards, at the commencement of *the apostasy*, it is one eminent part of the office of *the witnesses* to shut *heaven* or *the temple* (Rev. xi. 6.). In this condition it remains until the sounding of *the seventh trumpet*, when it is opened again: but still, though open, men are unable to enter into it until the plagues of *the seven vials* are completed (Rev. xv. 5, 8.). At length, after the final downfall of *the beast* and *the false prophet* at the end of *the* 1260 *years*, the *temple* is not only open, but men have every facility afforded them of entering into it.

Mede's

Mede's denial of the premises is ill-founded; and consequently that the argument decidedly proves all *the seven vials* to be introduced by, and therefore to be comprehended under, *the seventh trumpet.*

3. This matter being settled, there is another important point in the apocalyptic chronology which it will be necessary to discuss. The prophetic part of the Revelation is not only divided into *three successive septenaries;* but a very remarkable period is specified, during which the true Church should be subjected to a monstrous and outrageous tyranny. This period comprehends 1260 *years*, and is to be computed from some era when *the saints* were given into the hand of *the papal little horn.* The question then is, *at what precise point of the Apocalypse the period in question begins, and at what precise period it ends?*

(1.) Under *the six first seals*, and *the four first trumpets* of *the seventh seal*, the history of the Roman empire, before and after the days of Constantine, is chronologically and circumstantially related: and *these four first trumpets*, as our best commentators agree (with some slight varieties in their *particular* exposition of them,) relate to *the incursions of the northern barbarians* and *the consequent downfall of the western part of the Roman empire.* Now St. Paul teaches us, that the revelation of *the man of sin*, who is clearly the same as *the papal little horn* described by Daniel, should be preceded by a great apostasy; and that it should moreover be prevented, until a certain determined time, by a power then in existence, which power should be taken out of the

way

way previous to such revelation of *the man of sin*. What this power is, St. Paul does not directly specify; but, according to the universal tradition of the ancient Church, a tradition most probably received from the Thessalonians to whom the apostle (as he himself unequivocally intimates*) had verbally declared the power, *the western* or *original-Roman empire* was intended by him. *The western Roman empire* however was finally taken away under *the fourth trumpet*. Therefore *the open revelation of the man of sin*, which synchronizes (as I have already observed) with *the commencement of the* 1260 *years*, must be *subsequent* to *the fourth trumpet;* because the power, that prevented it, was not completely taken away until the sounding of *that trumpet*. Consequently, *the* 1260 *years* must have commenced *subsequent* to the blast of *the fourth trumpet*.

After *the four first trumpets* have finished sounding, St. John evidently points out to us the beginning of some new and remarkable period: for he specially styles the three last trumpets *three woes*. Now, since *these trumpets* by being thus designated are plainly more or less connected with each other, since the preventing power has now been removed under *the fourth trumpet*, since therefore we may expect the speedy revelation of *the man of sin*, and since it is highly improbable that so remarkable an epoch as *his revelation* and *the commencement of the* 1260 *years* should not synchronize with the beginning of

* 2 Thessal. ii. 5, 6.

some

some one of the great apocalyptic periods; we are naturally led to expect, that *the man of sin* is revealed, and that *the* 1260 *years* commence, at the beginning of *the first woe trumpet.* This, I say, we are naturally led to expect *a priori;* but we have no right to conclude, that our expectation is well-founded, unless the chronological era of the beginning of *the first woe-trumpet* will correspond with the mark by which Daniel teaches us to ascertain the commencement of *the* 1260 *years.* The mark is *the delivering of the saints into the hand of the papal little horn;* and the chronological era of the beginning of *the first woe-trumpet,* according to the general consent of our ablest expositors, is *the commencement of the Mohammedan imposture.* But this imposture commenced in *the year* 606: therefore *the first woe-trumpet* began to sound in *the year* 606. Now in this very year, as I have already remarked, *the saints* were given into the hand of *the little horn* by the grant of *universal episcopacy* to the Pope: therefore we have every reason to conclude, that *the* 1260 *years* commence at the beginning of *the first woe-trumpet**.

(2.) So much for their apocalyptic commencement: we must now endeavour to ascertain their apocalyptic termination. Mr. Mede, as we have seen, makes the beginning of *the third woe-trumpet* syn-

* Other arguments will be adduced, in the course of the present work, yet further to prove, so far as matters of this kind are capable of proof, that I have here assigned their true date to *the* 1260 *years.*

chronize,

chronize with the beginning of *the seventh vial;* and he assigns, as one reason for this arrangement, the taking place of *the completion of God's mystery* equally at the beginning of them both. On the same ground he maintains, that *the* 1260 *years* terminate equally at the beginning of them both: because (he argues,) since *the finishing of God's mystery* must mean *the expiration of the* 1260 *years and the consequent introduction of Christ's kingdom upon earth*, and since *this mystery* is alike finished at the beginning both of *the third woe-trumpet* and of *the seventh vial, the* 1260 *years* must alike expire at the beginning both of *the third woe-trumpet* and of *the seventh vial* *.

* " Hæc est illa *consummatio mysterii Dei* per prophetas evan-
" gelizati, quam sub *septimæ tubæ* clangorem Angelus supra
" (cap. 10.) futuram predixerat; quando nec bestiæ menses,
" nec testium lugentium dies, nec omnino aliquid de periodo
" *temporis temporum et dcmidii temporis* supererit amplius" (Clav. Apoc. Pars ii. Synch. 5. p. 429.). " Fore nimirum, cum an-
" gelus iste clanxerit, ut bestia Romana, finitis novissimi ca-
" pitis temporibus, delata, *mysterium Dei consummetur*" (Com. Apoc. in. Tub. vii.). " *The time, times, and a half,* are of the
" tyranny of *the little horn* with eyes; at the expiring of whose
" blasphemous tyranny, *the scattering of the holy people* and *the*
" *great mystery* shall be finished" (Works. B. iii. C. 4. p. 590.).
" Ad clangorem *tubæ septimæ* penitus aboletur quicquid bestiæ
" supersit. Ut *phiala septima* consummationis *phiala* est, proinde-
" que effusa hac *phiala* prodit vox magna è throno dicens Γεγονε;
" ita et *tuba septima* consummationis *tuba* est" (Works. B. v. C. 11. p. 910.). Bp. Newton, Mr. Brightman, and Mr. Lowman, agree with Mr. Mede in referring Γεγονε to *the mystery* of Rev. x. 7.

This

This argument of Mr. Mede would be perfectly conclusive, if its premises were well-founded. I think it clear, that *the finishing of God's mystery* means *the finishing of the* 1260 *years and the consequent introduction of Christ's glorious millennian kingdom;* and I think it equally clear, that *the finishing of this mystery* is alike spoken of by the great angel who announces the future sounding of *the seventh trumpet* *, and by the great voice from the throne which, upon the effusion of *the seventh vial*, exclaims *It is done*, that is to say, *The mystery is done* †. But, though *the finishing of the same mystery* be alike spoken of in both these passages, it is by no means spoken of in the same manner. For, as I have already shewn, *the mystery* is only declared to be finished *in the course* of the sounding of *the seventh trumpet*,—" in the days of the voice of the seventh " angel,"—not *at the beginning* of its blast; while it is said to be *actually done* at *the first effusion of the seventh vial.* Hence, although it is manifest that *the effusion of the seventh vial* must synchronize with *some part* of the days of *the seventh angel's voice*, it is no less manifest that the proper arrangement of *the vials* must be ascertained before we can determine *what* part of those days it is with which *the seventh vial* synchronizes. *That* arrangement *has* been ascertained; and it has been shewn, that *all the seven vials* are introduced by *the seventh trumpet.* It follows therefore, that, since *the effusion of the*

* Rev. x. 7. † Rev. xvi. 17.

seventh

seventh vial is considerably *posterior* to *the commencement of the seventh trumpet*, and since *the mystery of God* is *actually finished* at *the effusion of the seventh vial*, that *mystery* cannot *likewise* be *actually finished* at *the prior commencement of the seventh trumpet*, which introduces, not only *the seventh vial*, but *all the six preceding vials*. But *the finishing of the mystery of God* synchronizes with *the termination of the* 1260 *years*. It follows therefore lastly, since *the mystery of God* is *actually finished* at *the effusion of the seventh vial*, and since *the finishing of this mystery* synchronizes with *the termination of the* 1260 *years*, that *the* 1260 *years* expire at *the effusion of the seventh vial;* and, since *the effusion of the seventh vial* does *not* synchronize with *the commencement of the seventh trumpet* but is *posterior* to it, and since *the* 1260 *years* expire at *the effusion of the seventh vial*, that *the* 1260 *years* do *not* likewise expire at *the commencement of the seventh trumpet.*

It will be yet further evident, that Mr. Mede was right in supposing them to expire at *the effusion of the seventh vial*, though wrong in likewise placing their expiration at *the commencement of the seventh trumpet*, if we consider the contents of that *vial*, in connection with an additional mark whereby we may know when *the* 1260 *years* expire. Now the contents of *the seventh vial* plainly shew, that it relates to *the time of God's great controversy with the nations*. But this *great controversy*, this *destruction of the Antichristian powers at Armageddon*, this *period*

riod of unexampled trouble, synchronizes, according to the unanimous testimony of all the prophets who treat of the subject, with the *restoration of the Jews.* Which *restoration* commences, according to Daniel, at the close of *the three times and a half*:* and, according to our Lord, at the era when *the times of the Gentiles* shall be fulfilled †. Which *times of the Gentiles,* according to our best commentators, conterminate with Daniel's *three times and a half* ‡. Therefore *the contemporary period of unexampled trouble* must commence at *the close of the three times and a half.* And consequently *the effusion of the seventh vial,* which relates to *that period,* must likewise commence at *the close of the three times and a half.* In other words, *the seventh vial* must begin to be poured out, so soon as *the three times and a half* or the 1260 *years* expire; the conclusion, at which we before arrived through a different train of argument.

Hence it follows, that *the seventh vial* occupies the period, or perhaps the first division of the period, which intervenes between the end of the 1260 *years,* and the commencement of *the Millennium.* This whole period contains 75 *years;* which Daniel di-

* Dan. xii. 6, 7. † Luke xxi. 24.

‡ They are the same either as *the three times and a half,* or, according to some, as *the times of the four great monarchies;* which, as Mr. Mede observes, amounts to the same thing in point of termination, *the three times and a half,* being the last period of the last monarchy. Works. B. iii. p. 709—B. iv. Epist. 12. p. 753.

vides

vides into 30 *years* and 45 *years* *. When *the seventh vial* is completely exhausted, and when all God's enemies are overthrown, then commences the joyful part of *the seventh trumpet* with the inauguration of the millennian Church. In the general description of this *trumpet* indeed, the order of events is inverted for the consolation of the faithful, and the joyful part of *the seventh trumpet* is spoken of by anticipation before its woeful part: but, since it ushers in *the last great woe* and introduces *the seven last plagues of the vials* previous to the commencement of *the Millennian*, it is manifest, that in point of chronology its woeful part precedes its joyful part †.

(3.) Thus it appears, that a new era commences with *the first* of *the three woe-trumpets;* and that the prophet, having foretold *the removal of the Roman power* which prevented the revelation of *the man of sin*, thenceforth describes a series of troubles and persecutions, which the true Church was to undergo, in *consequence* of his revelation, during the space of 1260 *prophetic days*, or 1260 *natural years*. It further appears, that the events of that space of time are comprehended under *the two first woe-trumpets* and *the six first vials* of *the third woe-trumpet: the third woe-trumpet* itself containing, within its own particular period, *the seven vials;* which are declared to be *the seven last plagues*, as being a history of *the third and last woe*. This period of 1260 *days*, so frequently mentioned both by Daniel and St. John,

* Dan. xii. 11, 12.

† See Rev. xi. 15—19. and Bp. Newton's Dissert. in loc.

is equivalent to the triumphant duration of *the great Apostasy* in its dominant state, or the reign of *the two little horns* in the East and in the West: for the superstitions symbolized by *these two apostate horns*, as we shall hereafter see, commenced their tyrannical career together in the very same year; and will continue jointly to depress the Gospel of Christ, till (what Daniel styles) *the time of the end.* Towards the close of *the* 1260 *days*, and after the era of *the Reformation*, it is predicted, that *the king* who magnified himself above every god, or *the long-expected Antichrist*, will be revealed in all his horrors: *that great Antichrist*, whose special badge should be *an open denial both of the Father and of the Son*, an unreserved profession of Atheism and Infidelity *.

4. Of *the three woe-trumpets* then which synchronize with *the* 1260 *days* (the *third* however extending *beyond* the termination of those days), the *first* comprehends *the space from the commencement of the dominance of the Apostasy to its attaining the zenith of its power:* the *second* extends from *the era when it attained the zenith of its power, to the developement of Antichrist or the Infidel king:* and the *third* predicts the *outrageous and bloody domination of that impious monster, his subsequent union with the false prophet or the western apostate little horn, his complete destruction at the time of the end, and the final subversion of the whole Apostasy in*

* 1 John ii. 22. Compare Jude 4. and 2 Pet. ii. 1.

both

*both its branches**. After all these matters are accomplished, then commences *the joyful part* of *the third woe-trumpet*, when the kingdoms of this world become the kingdoms of our Lord and of his Christ.

5. The

* Dr. Hammond and Mr. Burton apply *the three woes* to *the death of our Lord, the sacking of Jerusalem by Titus*, and *its final destruction by Adrian*. This notion is so utterly irreconcileable with the whole chronology of the Apocalypse, particularly that part of it which relates to the 1260 *days*; and it is moreover so perfectly incongruous with the prophetic description of *the three woes*, that I cannot refrain from expressing my wonder that it should ever have been seriously adopted. What resemblance can be discovered between the prophecy contained in Rev. ix. 1—12, which treats of *the first woe*, and *the death of Christ* with its immediate consequences, I cannot imagine: and I am as little able to discover any similarity between *the second woe*, described in Rev. ix. 13—21, and *the sacking of Jerusalem by Titus*. As for *the third woe*, which brings us through its *seven vials* to the end of the present order of things, how can it have any connection with *the destruction of Jerusalem by Adrian* which happened many centuries ago? When Mr. Burton asserted, that *two of the woes* were past in St. John's time because we read "The second woe is past, be- "hold the third woe cometh quickly" (Rev. xi. 14.); he must have overlooked the denunciation of the angel, "Woe, woe, "woe, to the inhabiters of the earth by reason of the other "voices of the trumpets of the three angels, *which are yet to* "*sound*" (Rev. viii. 13.). In fact, St. John describes an event as past, when he has advanced beyond it in the chronological order of his prophecy. He does not mean to intimate by the expression, that the event had literally taken place in his own days, but that he was about to announce another event which should succeed in point of time the event last predicted. Hammond's

5. The *Apostasy* of *the two little horns* being of a *two-fold* nature, it was necessary that the prophet should give a *double* though *synchronical* account of it: hence, at the commencement of the *first woe-trumpet*, the Apocalypse branches out in two distinct concurrent lines of prophecy. In *the ninth chapter* of the Revelation, the history of *the two first periods* of *the eastern branch of the Apostasy* is detailed, under *the two first* of *the three woe-trumpets* separately from *the corresponding periods* of *the western branch;* and afterwards *the whole contemporaneous history of the western branch,* under *all the three woe trumpets,* is likewise separately detailed, in order to prevent confusion, in what St. John terms *a little book* or *codicil* to *the larger general book of the whole Apocalypse.* This *little book* contains *the eleventh, twelfth, thirteenth,* and *fourteenth, chapters* of the Revelation: and, in point of chronology, all these chapters run *parallel* to each other, relating severally, though with some variety of circumstances, to *the same period* and *the same events;* so as to form jointly a complete history of *the western Apostasy,* and of all the principal actors in it. That the chapters of *the little book* run parallel, and not successive, to each other, is manifest from the express declaration of *the three first* of them. All these represent themselves as describing one and the same period, namely, that of *the* 1260 *years;* consequently,

Paraphrase on the New Test. Fol. 906.—Burton's Essay on the numbers of Daniel and St. John. p. 104—107.

if

if they describe the same period, they must necessarily run parallel to each other *. *The last chapter* of *the little book* does not indeed specifically make any such declaration respecting itself; but its contents, as we shall hereafter see, afford a sufficient degree of internal evidence to prove that it likewise relates to the period of 1260 *years*, and therefore that it runs parallel to its three predecessors.

(1.) The *first* of the four chapters describes the desolate prophesying of *the witnesses*, and the treading under foot of *the holy city* by a new race of gentiles, differing from their heathen predecessors only in name, during the space of 1260 *days:* predicting, in its 13th verse, the overthrow of a tenth part of *the Babylonic city* by *a great earthquake*, when it is declared that *the second woe* is past! and announcing in its 15*th verse*, the sounding of *the seventh trumpet* or *the third woe*, at the first blast of which Antichrist is revealed †.

The

* It may not be improper to observe, that *the third chapter of the little book*, which answers to *the thirteenth chapter* of *the Revelation*, ought to have been divided into *two chapters*, the division taking place at *the eleventh verse*. *The second apocalyptic beast* is contemporary, during the whole period of his existence, with *the first:* consequently the latter part of *the thirteenth chapter*, commencing with *the eleventh verse*, runs parallel with the former part of the same chapter. Such being the case, the contents of *the little book* would be more clearly arranged, if this chapter were broken into two.

† It has been objected to my including this prophecy in *the little book*, that it is a speech of the angel who gave *the little*

book

The *second* shews us, who was *the prime mover* of the persecution carried on against *the symbolical woman, or the true Church,* during the appointed period of *the* 1260 *days.*

The *third* reveals to us the political character and history of *the seven-headed and ten-horned beast,* who was to wage war with *the saints* for the space of 42 *months* or 1260 *days;* and describes likewise the form and actions of his instigator and associate *the two-horned beast,* who is elsewhere styled *the false prophet* *. These *two beasts,* acting in concert

book to St. John, and therefore that it cannot be a part of *the little book.* I do not see much force in this objection. It is one of those that prove too much. We might on the same principle assert, that *the* 12*th*-*chapter* of the Revelation cannot be a part of *the little book,* because St. John actually *beholds* the vision which it contains; and that *the* 13*th* and 14*th* likewise cannot, for the same reason. In that case, where shall we find the contents of *the little book*? Exactly the same objection would deprive us of all the contents of *the greater book.* St. John throughout *beholds* the visions which it contains; and, in various instances, he represents an angel or an elder, as being the speaker, just as he similarly represents an angel as being the speaker, in what I suppose to be *the first chapter* of *the little book.* See Rev. vii. 13—17. xvii. 1, 7, 15, xix. 10. I take it, that *the two books* contained those very prophecies in *writing* (see Rev. v. 1.), which were either *orally related to St. John,* or *exhibited to him in a series of scenical representations.* What *he* was either *orally taught* or *actually saw,* in *the books* was *verbally described.* Thus *the first chapter* of *the little book,* to the end of *the* 14*th verse,* is *orally delivered* to the Apostle, while the visions contained in *the other chapters* of it are *actually exhibited* to him." See a paper in the Christian Observer for Sept. 1807, signed "*An Inquirer.*"

* Rev. xix. 20.

together

together, tread *the holy city* under foot 42 *months;* and persecute *the mystic woman* and *her offspring*, or *the two witnesses* of Christ who are his *true prophets*, during the same period of 1260 *days.*

The *fourth* describes the internal state of *the true Church* throughout the prevalence of *the western Apostasy;* predicts *the Reformation;* and divides some of the most prominent events of *the seventh trumpet*, which are detailed hereafter in *the larger book* under *the seven vials*, into *two grand classes*, *the harvest* and *the vintage* of God's wrath, separated from each other by an indefinite period of time, teaching moreover that *the wine-press* shall be trodden in a certain country the space of which extends 1600 furlongs.

It seems as if St. John, when he received *the little book* from the hand of the angel, imagined that it would contain the full and exclusive history of *the third* and *last woe-trumpet:* and such a supposition was not unnatural, for he had already heard *the two first woe-trumpets* sound, before the angel gave him *the book.* We must observe however, that, although *the second woe-trumpet* had begun to sound, the prophet had not as yet received any intimation that *the second woe* was past. The angel therefore, to prevent the possibility of any such mistake, solemnly swears by the Almighty, that "the time (of *the last* "*woe*) shall not be yet; but that the mystery of "God shall be even finished in the days of the "voice of the seventh angel," or *the last of the three angels* who bore *the three woe-trumpets*, "when

"it

" it is about to bë that he should sound *." Hence, when St. John was eagerly proceeding to write the history of *the seven thunders*, which are apparently the same as *the seven vials* comprehended under *the last woe-trumpet* †, he heard a voice from heaven arrest-

* In translating ὁτι χρονος ουκ εσται ἐτι *that the time shall not be yet*, I have followed Daubuz, Lowman, and Bp. Newton; and I think that such a translation renders the whole passage more consistent and intelligible than any other. It has been said, that the original will not bear this translation: but χρονος and καιρος not unfrequently occur in the New Testament without the prepositive article, where the sense nevertheless requires it to be expressed. If however the translation *be* indefensible, I should then be inclined to adopt the opinion of Mr. Mede and Dr. More, that the angel swears that *time should be no more*, and that *the time or period which was to be no more* denotes *the period of the three times and a half*. In that case, *the second woe* now drawing near to its conclusion, the angel swears, that *time shall be no longer*, that the period of 1260 *years* will shortly terminate, and that *the mystery of God will be finished in the days of the voice of the seventh angel when it is about to be that he should sound*. Accordingly, in the days of this angel's voice, when *the seventh vial* is poured out, a voice declares, *It is done*, the mystery is finished, *the* 1260 *years* have expired.

† Mr. Whitaker thinks, that *the seven thunders* are *the seven crusades* undertaken for the purpose of delivering Palestine from the hands of the Infidels; and that St. John was forbidden to write them, because *the restoration of the Jews* was not to take place till *the seventh angel* had sounded (Comment on Rev. p. 176 et infra.). Vitringa is of the same opinion. But it appears to me much more probable, that they are in effect the same as *the seven vials*. Both Mr. Mede and Bp. Newton censure those, who attempt to explain *the seven thunders*, on the ground that the angel charged St. John to seal them up and to write them not. This censure I cannot but think a little unreason-

arresting his progress, and commanding him to "seal "up those things which the seven thunders uttered, "and to write them not*." The reason of this is evident: they were not yet to come to pass, for the prophet had still to detail the events contained under *the two first woe-trumpets*, so far as they respected *the western branch of the Apostasy*, the peculiar history of which the angel was now presenting him with in *the little book*. He had still to "prophesy "*again* before many peoples, and nations, and "tongues, and kings†;" *the beast*, when he commenced his new term of existence during *the* 42 *months*, being no longer, as throughout his ancient term of existence‡, *one great undivided power*, but having now, under the prophecy of *the little book*, put forth *ten different horns*, each bearing a separate and independent crown§. He had still therefore to prophesy *again;* or a second time to go over the same period in the West, that he had already gone over in the East. Hence, although the contents of *the little book* extend to the very termination of *the*

reasonable: for *the sealing up of the thunders*, and *the writing them not*, does not mean, that they were *never* to be understood; but simply, that the events, predicted under them, were not *then* to be written, but were to be reserved for a *future* part of the Apocalypse, namely, that which treats of *the seventh trumpet*. See Dan. xii. 9.

* Rev. x. 4. † Rev. x. 11.

‡ —"the beast, that was, and is not, and yet is" (Rev. xvii. 8.). More will be said upon *this revival of the beast* hereafter.

§ Rev. xiii. 1.

1260 *days*, as St. John repeatedly declares, yet they *peculiarly* detail the effects of *the two first woe-trumpets*. The sounding of *the third woe trumpet* accordingly, which brings us down to the very end of those days, is simply *mentioned* in *the little book; and* an intimation is briefly given, that toward the close of *the* 1260 *days* the *harvest* and *the vintage* of God's wrath should be gathered in: for the particular account of the calamities, which *the concluding trumpet* was about to produce, is reserved for the pouring out of *the seven vials*, and for the subsequent chapters more largely explanatory of the effects of *the last vial*.

(2.) Having finished the contents of *the little* book, which relates the history of *the western branch of the Apostasy*, chiefly under *the two first woe-trumpets*, though without excluding *the third woe-trumpet*, the prophet returns to *the larger book* which contains the general history of *the Church*, in order that he may fully detail the consequences of the sounding of *the last woe-trumpet*. This concluding *trumpet* affects both the East and the West: and it conducts through the two grand epochs of *the harvest* and *the vintage*, and through the different stages of its *seven vials*, to the very *time of the end*, to the destruction of *the two-fold Apostasy*, to the complete overthrow of *Antichrist*, and to the commencement of *that happy period* when all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Hence we find, that, from the great variety of important matter which it contains,

tains, a very considerable portion of the Apocalypse is exclusively devoted to it. This portion includes *the fifteenth, the sixteenth, the seventeenth, the eighteenth,* and *the nineteenth, chapters;* all of which constitute jointly one continued prophecy of the events comprehended under *the third woe-trumpet*—The *fifteenth* chapter is a kind of *introductory preface* to the pouring out of *the vials,* in order that this final display of God's wrath against his impenitent and irreclaimable enemies may be described with the greater majesty—The *sixteenth* chapter contains a summary and distinct account of the miseries, brought upon mankind by the atheistical principles of *Antichrist,* during the period of *the figurative harvest;* of the events which will intervene between *the harvest* and *the vintage;* and of *the earthquake,* during the period of *the vintage,* by which *the great city* will be divided into three parts, when "Babylon will come in remembrance before "God to give unto her the cup of the wine of the "fierceness of his wrath." These various events are represented as taking place in consequence of the successive pouring out of *seven vials:* the *three former* of which synchronize, I apprehend, with *the harvest* of God's wrath: and *the last,* with *the vintage;* while *the remaining three* are poured out between the two grand periods of *the harvest* and *the vintage,* and relate to certain intermediate events—The *three following* chapters, namely, *the seventeenth, the eighteenth,* and *the nineteenth,* give a full and explicit account of *the vintage,* which synchronizes,

nizes, as I have just observed, with *the last vial.* The events of *the vintage* are *the division of the great city into three parts,* mentioned in *the sixteenth chapter* immediately upon the pouring out of *the last vial; the storm of hail; the subversion of the mystic Babylon;* and *the total overthrow of the confederacy of the beast, the false prophet, and the kings of the Roman or Papal earth, in the battle of Armageddon.*

6. All the events of *the vintage* or *the last vial* will happen at *the time of the end,* or at *the termination of the* 1260 *years. Antichrist* himself will then perish, united as at present, contrary to every expectation at his original development, with *the false Romish prophet:* for, according to the sure word of Scripture, one fate awaits them both in *the region between two seas near the glorious holy mountain,* in *the country which extends* 1600 *furlongs,* in *the valley of Megiddo* *. Then will *the fullness*

* That is to say, between *the Mediterranean sea* and *the Dead sea,* in *the land of Palestine,* the length of which county extends 1600 Jewish *Risin* or *stadia.* The subject will be discussed at large hereafter. Mr. Mede very justly remarks, that *the treading of the wine-press at the period of the symbolical vintage* is the same as *the great battle of Armageddon under the last vial;* and for this plain reason: *the beast, the false prophet, and their confederates,* cannot experience two *final* overthrows. *The vintage,* however, predicted in *the little book,* is represented as being the last event that takes place in that book: but *the little book* reaches to the end of *the* 1260 *years,* and indeed in its first and last chapters extends *beyond* the end of those years: therefore *the*

fullness of the Gentiles be come; then will *the wine-press of God's wrath* begin to be trodden in the valley of concision *: then will *the great controversy of Jehovah with the nations* commence.

7. At the beginning of this time of unexampled trouble, that is to say, at the expiration of *the* 1260 *years*, the Almighty will put forth his hand to bring back his ancient people *the Jews* to the country of their fathers: and, when that is accomplished, and when *Antichrist* is overthrown, *the lost ten tribes of Israel* will likewise be restored, and will henceforth form only one people with *Judah*. Then will *the first resurrection* take place, and *the Millennium* will commence. That there will be *a preternatural manifestation of the Messiah* at this eventful period, we have, I think with Mr. Mede, reason to expect †. But, whether *the first resurrection* mentioned by St. John as taking place before *the Millennium*, and *the continued reign of Christ with his saints upon earth during the Millennium*, are to be understood in a literal or in a figurative sense, time alone can determine ‡. Such "secret

the vintage must take place after the end of *the* 1260 *years*. Hence it must necessarily be the same as *the battle of Armageddon*; which is the last event of *the last vial*, and consequently takes place after the end of *the* 1260 *years* likewise. See Mede's Comment. Apoc. in Vindemiam.

* Joel iii. 14.

† This point is discussed at large in my Work on *the restoration of Israel and the overthrow of the Antichristian confederacy*.

‡ Mr. Mede strongly maintains, that *the first resurrection* will be

" secret things," as unaccomplished prophecies, " belong unto the Lord our God;" and it is a vain waste of time to weary ourselves with conjectures respecting *the precise mode* of their accomplishment. Upon these points, when we go beyond what is written, we exceed our commission: and it has almost

be *a literal resurrection of the martyrs.* I confess that his arguments rather silence me, than convince me. *The resurrection* is not unfrequently used in Scripture to typify *the political resurrection of a nation or community.* Should such be the meaning of *the apocalyptic first resurrection*, it will simply denote that *the saints* of God, long oppressed by *the Papacy*, shall ultimately be raised up to political power and influence, agreeably to the *literal* predictions both of Daniel and St. John (Dan. vii. 47. Rev. xx. 4, 6.). To this interpretation, however, which I could *wish* to adopt, Mr. Mede urges objections not very easy to be answered (See a curious discussion of this point in his Works, Book iv. Epist. 20.). Abp. Tillotson is inclined to understand *the reign of Christ* in a spiritual sense. " Though I see no sufficient grounds from Scripture to believe the personal reign of Christ upon earth for a thousand years: yet it seems to be not improbable, that some time before the end of the world, the glorious kingdom of Christ, I mean the prevalency of the pure Christian religion, should be of as long a continuance, as the reign of Mohammed and Antichrist have been, both of which have now lasted about a thousand years" (Serm. Vol. x. p. 177.). The reader will find the Question, *Whether the first apocalyptic resurrection ought to be understood figuratively or literally*, very well discussed in Lowman's Paraphrase on Rev. xx. It is likewise ably discussed by Mr. Fraser; who adduces such arguments to prove, that this *first resurrection* ought to be understood figuratively, as will probably convince most persons. I do not conceive it necessary to give an opinion on the subject myself. See Fraser's Key to the prophecies, p. 394—409.

invariably been found, that the commentator, who attempted to shew *how* a prophecy was about to be fulfilled, was by the event convicted of *error*. We may safely and positively declare what *will* come to pass, and we may even say *how* it will come to pass, so long as we resolutely confine ourselves to *the explicit declarations of Scripture:* but to point out *the manner* in which an event will be accomplished, *any farther than the word of God hath revealed the manner of it*, is to pry too curiously into what he hath purposely concealed, and to aim at becoming *prophets*, instead of contenting ourselves with being humble and fallible *expositors* of prophecy. What *the Bible* hath declared, that *we* may without hesitation declare: beyond this, all is mere vague conjecture. It is very wisely remarked by Sir Isaac Newton, that "the folly of interpreters has been to "foretell times and things by the Apocalypse, as if "God designed to make them prophets. By this "rashness they have not only exposed themselves, "but brought the prophesy also into contempt. The "design of God was much otherwise. He gave this "and the prophecies of the Old Testament, not to "gratify men's curiosities by enabling them to fore-"know things, but that after they were fulfilled they "might be interpreted by the event, and his own "providence, not the interpreter's, be then manifested "thereby to the world. For the event of things, "predicted many ages before, will then be a con-"vincing argument, that the world is governed by "Providence." May I add, without the imputation

of

of vanity, in the words of the same great and good man? "Amongst the interpreters of the last age there "is scarce one of note who hath not made some "discovery worth knowing: and thence I seem to "gather, that God is about opening these mysteries. "The success of others put me upon considering it; "and, if I have done any thing which may be useful "to following writers, I have my design *."

8. At the close of *the Millennium* Satan will again be let loose to deceive the nations; when *the last confederacy* against *the Church*, which this world shall ever behold, will be formed by certain enemies of the Messiah, whom both St. John and Ezekiel concur in denominating *Gog* and *Magog* †. Upon this occasion, God will specially interfere in behalf of his people. While the enemies of *the saints* are encompassing the camp and the beloved city, fire will come down from heaven and devour them. Their great instigator *the devil* will then be finally cast into the lake of fire and brimstone, to which *the beast* and *the false prophet* had already been consigned at the commencement of *the thousand years:* and at length *the second*, or *general resurrection* will take place. What *precise* space of time indeed will elapse between *the overthrow of the Magogian confederacy*, and *this last great event*, we are no where positively informed: but Ezekiel gives us reason to believe, that the one will not *quite immediately* follow the

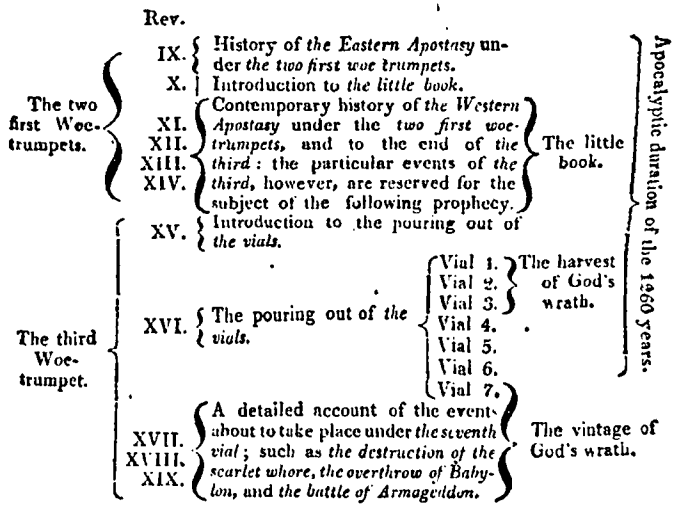
* Observ. on the Apoc. p. 251, 252, 253.

† Rev. xx. 8. Ezek. xxxviii. xxxix.

other.

other *. The Apocalypse triumphantly concludes with a figurative description of the happiness of the just.

9. The following scheme will shew, at one point of view, the manner in which I arrange that part of the Apocalypse which treats of *the* 1260 *days*, under the three successive periods of *the woe-trumpets.*


Rev.
IX. History of the Eastern Apostasy under the two first woe trumpets.
X. Introduction to the little book.
The two first Woe-trumpets.
XI. Contemporary history of the Western
XII. Apostasy under the two first woe-
XIII. trumpets, and to the end of the
XIV. third: the particular events of the third, however, are reserved for the subject of the following prophecy.
The little book.
Apocalyptic duration of the 1260 years.
XV. Introduction to the pouring out of the vials.
The third Woe-trumpet.
XVI. The pouring out of the vials.
Vial 1.
Vial 2.
Vial 3.
The harvest of God's wrath.
Vial 4.
Vial 5.
Vial 6.
Vial 7.
XVII. A detailed account of the events
XVIII. about to take place under the seventh
XIX. vial; such as the destruction of the scarlet whore, the overthrow of Babylon, and the battle of Armageddon.
The vintage of God's wrath.

10. If we compare *the four preceding prophecies* of Daniel with *the Revelation of St. John,* the point of their chronological coincidence will of course be that age of *the Roman empire* in which St. John flourished; or the period, as the Apostle himself tells us, when *the fourth great beast* was existing

* Ezek. xxxix. 22, 9, 12, 14. See Fraser's Key to the prophecies. p. 458.

under his *sixth head**. Hence *the feet of the image branching out into ten toes, the fourth beast with ten horns,* and *the apocalyptic beast with seven heads and ten horns,* must all be designed to symbolize *the same power.* It is equally evident, that *the three years and a half* of Daniel are *the three years and a half, the* 42 *months,* or *the* 1260 *days,* of St. John. Since then *the feet of the image, the ten-horned beast,* and *the seven-headed and ten-horned beast,* are *one and the same power:* the *victory achieved by the stone over the feet of the image* must be equivalent to the *victory of the Lamb over the beast, the false prophet, and the confederated kings* †; and the *triumphant reign of the mountain,* to the *duration of the Millennium* ‡. In a similar manner, *the judgment of Daniel's fourth beast by the Ancient of days* must be the same as the *victories of the Stone and the Lamb* and *the first judgment of the Apocalypse* §: while *the beasts, whose dominion was taken away, and whose lives were prolonged* during the reign of *the mountain* (for there was no other reign during which they *could* be prolonged ‖, inasmuch as the first judgment

* Rev. xvii. 10. † Dan. ii. 34.—Rev. xix. 17—21. ‡ Dan. ii. 35.—Rev. xx. 6. § Dan. vii. 9, 10, 11.—Dan. ii. 34.—Rev. xix. 17—21. xx. 1—4. See Mede's Works, B. iv. Epist. 15.

‖ This prolongation "the Rabbins take for some season and "time after *the fourth beast* was destroyed; and R. Solomon, at "the time of the war of *Gog and Magog*, which they look for "soon after their restitution, upon the destruction of *the fourth* "*beast*"

ment was already past), must be identified with *the Gog and Magog* mentioned by St. John, as existing during the period of *the Millennium*, and as making a final effort against *the Church* towards the close of it *.

These coincidences are sufficiently obvious, but to ascertain the others is attended with a greater degree of difficulty; more especially since such a variety of opinions has been entertained by those, who have written upon the subject. As far as I am able to judge, and I shall attempt to prove in the sequel what I am now about to advance, *the two little horns*, and *the atheistical king*, mentioned by Daniel, are *three distinct powers*. The *first of the little horns*, into whose hand *the saints* were to be given during the space of *three times and a half*, is the same as *the second beast*, or *the false prophet*, of the Apocalypse; who was to instigate *the ten-horned beast* to make war upon *the saints*, during the synchronical period of 42 *months* †. The *second of the little horns*, which, as we shall hereafter see, was to flourish in the East during the same space

" *beast*" (Mede's Works, Book iv. Epist. 24.). They appear to me to be perfectly right in their *general* idea respecting this passage: but the war of *Gog and Magog*, the precise epoch of which is not defined by Ezekiel, will not take place, as we are taught by St. John, till 1000 *years*, either natural or prophetic, after *the restoration of the Jews*. This war of *Gog and Magog* is discussed at large in my work on *the restoration of Israel and the overthrow of Antichrist*.

* Dan vii. 12. Rev. xx. 7, 8, 9.

† Dan. vii. 8, 25. Rev. xiii. 5, 11.

of 1260 *days* *, and to the end of the 2300, 2400, or 2200, *days*, is *the spiritual dominion of the Apocalyptic Abaddon*, the angel of the bottomless pit and the king of the locusts, which is prolonged, though under a different name, during the reign of *the Euphratèan horsemen* †. And *the impious king*, whose characteristic mark is, that he should not regard any god ‡, is *the great Antichrist* predicted by St. John: who, in a similar manner, was to deny both the Father and the Son §; who was to be revealed at the first blast of *the third woe trumpet* ‖; who was to pour like an overwhelming flood upon *the symbolical woman* during the latter part of her sojourn in *the wilderness* ¶; who was to be the instrument of God's vengeance during the period of *the figurative harvest* **; who was to perish between *the two seas*, united with *the false prophet*, at the time of *the vintage* ††; and whose exploits are more largely and particularly detailed under *the seven vials* ‡‡.

* In *absolute* strictness of speech, *the second little horn* will not exist during *the whole* 1260 *days*, although *Mohammedism* will, of which *this horn* is the symbol; because *Mohammedism* did not become *a horn of the he-goat*, until about 30 *years* after its original commencement. But more will be said on this subject hereafter.

† Dan. viii. 9, 13, 14. Rev. ix. ‡ Dan. xi. 36. § 1 John ii. 22. ‖ Rev. xi. 15. ¶ Rev. xii. 15. ** Rev. xiv. 14, 15, 16. †† Dan xi. 45, Rev. xix. 11—21. Rev. xiv. 17—20. ‡‡ Rev. xvi.

CHAPTER

CHAPTER II.

ON THE SYMBOLICAL LANGUAGE OF PROPHECY.

THE illustrious Sir Isaac Newton has well observed, that "for understanding *the prophecies*, we "are, in the first place, to acquaint ourselves with "*the figurative language of the prophets**." He has accordingly given us a catalogue of *symbols* with *their several interpretations*, of which I shall occasionally avail myself in the course of the following disquisition; the main object of which is to point out and insist upon *the exact precision of the prophetic language.*

The predictions of Daniel and St John are, with the single exception of Daniel's last prophecy, written in *the language of symbols.* It will be necessary, therefore, to ascertain the import of *the several symbols* which are used in their writings: for, without a right understanding of *the symbols*, it is impossible to learn what *things* are designed to be represented by them; and, unless we learn what *things* are designed to be represented by them, it will be a fruitless labour to attempt to interpret *the prophecies themselves.*

* Observations on the Prophecies. p. 16.

In the ordinary languages of men, *words* are the signs of *things*. *Different words*, however, are frequently used in all languages to express nearly *the same thing*: whence they are termed *synonyms*: and the use of them, so far from making a language *obscure*, renders it *more copious*, and consequently *more beautiful*. But, in some instances, the matter is precisely reversed: and *the same word* is used to express *different things*. Whenever this occurs, a degree of *obscurity*, which is a manifest defect in a language, is necessarily introduced: and *the obscurity* is greater or less, both according as *the same word* represents a greater or a less number of *different things*, and in proportion as its context enables us less or more to ascertain the precise meaning designed to be annexed to it in any particular passage.

Let us apply these remarks to *the symbolical language of prophecy*. If *various symbols* be used to represent *the same thing*, we shall be in no danger of mistaking the prophet's meaning, provided only we can ascertain the import of *each individual symbol*: because such variety will only serve to heighten the beauty of the imagery, without introducing the slightest degree of obscurity. But if, on the contrary, *the same symbol* be used to express *many different things*, which have no necessary analogical relation to each other; it will be utterly impossible to understand a prophecy couched in such *ambiguous terms*, because the context can never

never lead us, as is the case in ordinary languages, to any certain interpretation of it.

Upon this principle, *the symbolical language of prophecy* is constructed. In the rich imagery of Daniel and St. John, *different symbols* are frequently used to express *the same thing:* but *no one symbol* is ever used to express *different things*; unless *such different things* have a manifest analogical resemblance to each other. Hence *the language of symbols*, being purely *a language of ideas*, is in one respect more perfect than any ordinary language *can be:* it possesses the varieted elegance of *synonyms*, without any of the obscurity which arises from the use of *ambiguous terms* *.

The phraseology of prophecy is constructed partly on *abstract ideas*, and partly (if I may so speak) on *palpable symbols*.

I. Such phraseology as is constructed on *abstract ideas*, is in fact purely metaphorical or allegorical.

* In some measure the Hebrew language forms an exception to the arbitrary ambiguity of other languages. "It will be demonstratively evident to any one," says Mr. Parkhurst, "who will attentively examine the subject, that the Hebrew language is *ideal*; or that from a certain, and that no great, number of primitive and apparently arbitrary words, called *roots*, and usually expressive of some idea or notion take from nature, that is, from the external objects around us, or from our own constitutions, by our senses or feelings, all the other words of that tongue are derived or grammatically formed; and that, wherever the radical letters are the same, *the leading idea or notion runs through all the deflexions of the word*, however numerous or diversified." Preface to Heb. Lexicon.

Thus

Thus *parturition* signifies *the birth of a community*, either *ecclesiastical* or *political*, according as the tenor of the prophecy shall determine. *Life* denotes *the principle of vitality* or *existence agreeably to the character of that which is said to live or exist*, whether the character itself be good or bad. *Sores* are *ill-digested humours in the body politic, which at length break out into overt action:* in a theological sense, they denote *various degrees of profligacy and apostasy* according to their various degrees of putridity. *Sickness* is *a low state of political health:* in a theological sense, it is *a low state of piety and religion. Death* is *the extinction of the principle of vitality*, or *the ceasing to be what the thing or person was before such death. Slaying* denotes *the inflicting of such death. Revival* denotes *the recovery of the life lost by such death. The resurrection of the dead* is the symbol of *the rising up to existence of a defunct body ecclesiastical or political. The lying unburied for a short time* is *the remaining politically dead for a short time. The being not only dead but buried* is *the being politically dead a long time. The exposure of dry bones from which all the flesh is wasted away* is *the being politically dead so long that nothing remains to the defunct community of its former substance and strength. Ascension up to heaven* is *the ascending of a revived body politic, after its figurative resurrection, to power and authority. To worship*, whenever the object of worship is plainly incapable of literal worship, signifies *to adopt the principles and to become*

come a tool of the power so worshipped. Blasphemy is *apostasy* *, *To hate after having loved* denotes *the ceasing to be under that influence which a person before was subject to. To measure* signifies *to take an exact account of the thing measured. To devour the flesh of any allegorical person* is *to plunder him of his substance. To eat a prophecy* signifies *to receive and digest it for the purpose of communicating it. To seal up a prophecy* is *to suffer it to remain unintelligible till its accomplishment.*

II. But prophecy not only borrows its phraseology from *abstract ideas;* it likewise reveals futurity through the medium of various *palpable symbols.* These symbols, since it relates both to *things temporal* and *things spiritual,* must be divided into *two grand classes:* the one typifying *temporal,* and the other *spiritual,* objects. And here it may be observed, that every division of these *two parallel*

* Sir Isaac Newton and Mr. Mede suppose *blasphemy* to mean *idolatry.* This definition is too limited. It undoubtedly *does* mean *idolatry,* inasmuch as *idolatry* is *an apostasy from the worship of the true God:* but it does not *exclusively* mean *idolatry;* it equally means *any other kind of Apostasy,* whether of a more or of a less aggravated nature. Thus St. Paul, speaking of Christians, says *I compelled them to blaspheme* (Acts xxvi. 11.), that is, *to renounce Christ:* here *the apostasy of idolatry* is plainly not meant, because Paul was a *Jew,* and therefore zealous *against* idolatry. On the other hand, *the blasphemy* of the children of Israel, so severely reprobated by God through the mouth of Ezekiel (Ezek. xx. 27—32.), is no less plainly *idolatrous apostasy.* This matter is very well treated by Mrs. Bowdler in her practical Observations on the Revelation. p. 35—46.

classes

classes has a kind of *leading symbol*, which comprehends and is connected with *a variety of other symbols* belonging to *the division* of which this *is the head.* Thus, *the symbolical heaven* comprehends *the sun, the moon,* and *the stars:* and thus, *the symbolical earth* comprehends *the sea, the rivers, the islands,* and *the mountains.* The several divisions of the two parallel classes shall be treated of in their order.

1. *The symbolical heaven,* when interpreted *temporally,* signifies *the whole body politic.* As such, it comprehends *the sun,* or *the sovereign power* wheresoever it be lodged; *the moon,* or *the people,* which is the allegorical wife of the sovereign power; and the *stars,* or *the princes* and *nobles* of the realm. If this idea be further pursued from *a single kingdom,* and from *an undivided empire,* to *an empire split into many kingdoms,* like the Roman empire, *the sun* will be *the government of that state,* which from its superiority of power resembles *the bright orb of day* in the midst of *the stars* or *independent kings* of *the imperial firmament;* and *the moon* will be *the whole body of the people* throughout the whole empire. Such being the case, *the blackening of the sun, the turning of the moon into blood, the falling of the stars,* and *the departing of the heavens like a scrowl,* will mean either *the subversion of a kingdom,* or *the subversion of an empire,* according as the tenor of the prophecy shall determine: while *the shooting of a single star from heaven to earth* denotes *the*

downfall

downfall of a sovereign prince *. Upon the same principle, *the eclipsing of the heavenly bodies* means *a partial calamity*, not extending to *the utter subversion* of *the whole kingdom* or *empire:* and, *when the sun is said to scorch men with fire, a grievous tyranny*, exercised by *the supreme power*, whether at the head of *a kingdom* or *an empire*, is denoted. *The political heaven* is sometimes termed *the air:* in which case, *as thunder, lightning, hail,* and *clouds*, are generated and supported in *the atmosphere;* so *convulsions, tumults,* and *uproars,* are produced and maintained in *an ill-regulated or expiring body politic.*

On the other hand, *the symbolical heaven,* when interpreted *spiritually*, signifies *the whole body of the Church militant*, considered as including both *Christ its head,* and *all the members of his mystical body* †. In this case, *the sun,* will represent *our Lord; the moon,* his allegorical consort, *the Church;* and *the stars,* his appointed *pastors* and *teachers.* Christ, however, is not only *the head* of his faithful people, *the sun* of their religious system; but he is

* See Isaiah xiv. 12.

† Hence we find *the Church militant* perpetually described in the parables as *the kingdom of heaven.* See particularly Matt. xiii. 24—50. In all the parables, contained in this chapter, since both good and bad are represented, as being equally included in *the kingdom of heaven,* and since it is declared that a final separation between them will only take place at the day of judgment; it is evident, that *the kingdom of heaven,* which *they* speak of, is *not the literal* and *future,* but *the symbolical* and *present,* kingdom.

likewise

likewise "*a priest* for ever after the order of Mel-"chisedek." Hence he is typified, not only by *the sun*, but by a *star* also, termed, by way of eminence over *all other stars* or *priests*, *the bright and morning star* *. *The spiritual heaven*, or *the Church*, is God's appointed channel of conveying blessings to his people: *the soft dews*, and *gentle rains*, therefore, of *this spiritual heaven* symbolize *the graces of the Holy Ghost* †. Lastly, as *the present heaven* signifies *the Church militant*; so *a new heaven*, succeeding *the present heaven*, when it passes away, is *the Church triumphant* ‡.

2. *The earth*, when taken in *a temporal sense*, imports in the abstract *the territorial dominions of any Pagan or irreligious empire*. *The sea*, ever turbulent and restless, represents *nations in a tumultuary or revolutionary state*. *A flood* is *a large body of men put in motion for some given purpose*, rarely, perhaps never, *a good one*. *Rivers and fountains* mean *nations* and *their political heads* while *in a tranquil state*; their affairs flowing along in a gentle and even course like the stream of a

* Rev. ii. 28. and xxii. 16. See also Numb. xxiv. 17.

† See Isaiah xliv. 3. and Rev. xvii. 15. See also *Sir Isaac Newton's Observations on Daniel*, p. 19.

‡ There is one instance, in which this set of hieroglyphics is applied to *domestic life*; and another, the only one in the Apocalypse, in which it is used to describe *the Pagan hierarchy* and *religion* (See Gen. xxxvii. 9, 10. and Rev. vi. 12, 13, 14.). In both these cases, however, the very same ruling idea may be observed, as when the symbols are applied to *an empire* or to *a pure religion*.

river,

river, and not subject to violent agitations like the sea *. *The tinging them with wormwood* signifies *the introducing among nations the bitterness of war, discord, and contention. An earthquake* is *a sudden convulsion in an empire*, violently overturning the existing order of things; as a literal earthquake subverts cities and villages, and occasions universal confusion and destruction. *Mountains* and *islands* are *kingdoms* and *states. The turning of the sea into blood* denotes *the bloodshed occasioned by tumults and revolutions:* and *the drying up of a political river* signifies *the subversion of the particular nation symbolized by that river.* If we consider this set of hieroglyphics in a *limited* point of view, *the earth* will mean, not merely *the territorial dominions of any irreligious empire taken in the abstract*, but *the dominions of that particular empire which is in open opposition to the Church of Christ during the period of the chronological prophecy which treats of it.* Thus *the four beasts*, mentioned in one of Daniel's visions, are said to arise out of *the sea*, or out of the midst of *conflicting nations:* and the angel afterwards explains them

* Sir Isaac Newton supposes, that *fountains* are "*cities*, the "permanent heads of *rivers politic*:" but the other interpretation appears to me more agreeable to symbolical analogy. As *fountains* are *the heads of rivers*, so are *sovereigns the heads of their people:* whence we are accustomed, even in our ordinary conversation, to style the king *the fountain* of honours and dignities: we might add, of all public offices, both civil and military; and, in most countries, of the laws also.

as

as being *four kingdoms* or *empires*, which should arise out of *the earth* or *the general territorial dominions of Paganism, as opposed to the Levitical Church of God.* Afterwards, when the affairs of the Jewish nation were specially connected with *the four great empires* in regular succession to the almost entire exclusion of *other states;* each of *these earths* or *Pagan empires* became successively *the symbolical earth* or *Pagan state* hostile to *the Mosaical heaven* or *Church*, to the exclusion of *all other earths.* And even *the Jewish nation* itself, when it had filled up the measure of its iniquities by crucifying the Lord of life, became *an earth* or *antichristian state* in opposition to *the real church of God**. Now, *the whole of the Revelation* relates to *that part of the reign of the fourth or Roman beast*, which was about to *succeed the period of time when St. John wrote:* consequently, whenever the *temporal* symbol *earth* occurs in the Apocalypse, it invariably means *the territorial dominions of the Roman empire* †, whether existing under *its*

* "All the tribes of *the earth*," that is, *the Jewish earth*, "shall mourn" (Matt. xxiv. 30.). This prophecy may possibly relate *ultimately* to the times of the second advent; but there seems to be little doubt, that it *primarily* relates to the destruction of Jerusalem.

† St. John himself, if I mistake not, teaches us, that *the apocalyptic earth* denotes *the Roman empire.* Speaking of the kings under the influence of *the Roman beast*, he styles them *the kings of the earth, even of the whole Ecumenè*, or *habitable world* (Rev. xvi. 14.). Now, at the time when he wrote, the phrase *of*

its sixth or *seventh head*, and whether united in *one great monarchy* or branching out into *ten regal horns* *. This being the case, *the sea, the rivers, the fountains, the floods, the islands, the mountains,* and *the earthquakes*, of *the apocalyptic earth*, denote the very same *objects* and *circumstances* as those of *the political earth when considered abstractedly and generally*, only *with a limitation either to the pagan or the papal Roman empire.*

Very few of this set of symbols are ever used in *a spiritual sense. The earth*, however, when taken in that acceptation, denotes *a state of paganism or apostasy*; that *very state*, in short, which is the main characteristic of *a temporal earth*, or *a pagan*

of *the whole Ecumenè* was precisely equivalent to *the Roman empire:* consequently *the kings of the earth* must mean *the kings of that empire.* See Mede's Works, Book iii. p. 705. and Parkhurst's Greek Lex. Vox οικουμενη.

* From a want of due attention to the remarkable *precision* of *the symbolical language of prophecy*, Mr. Galloway has annexed no less than *five* different significations to the word *earth*, all within the compass of the single book of *the Apocalypse*, and two of them within the compass even of *a single chapter* of that book; thereby rendering it, upon *his* scheme, utterly impossible to ascertain the definite meaning of St. John. In Rev. viii. 13. he supposes *the earth* to signify *Christian Rome in her schismatic and wicked state*, previous to the commencement of what may be properly termed *the Papal domination*; in Rev. xvi. 4. *the Papal Apostasy*; in Rev. xii. 9. *Atheism*; in Rev. xii. 16. *Germany*; and, lastly, in Rev. xiii. 11, 12, 14. *the revolutionary power of France.* See Comment. p. 167, where *all these different interpretations* of *the same symbol* are summed up together even by Mr. Galloway himself. It is somewhat remarkable, that not one of them is the true one.

or

or apostate empire. Hence *the shooting of a star from heaven to earth* is *the apostasy of a Christian pastor*; being a desertion of *heaven* or *the Church*, for *the earth* or *an heretical and antichristian state* *. *An earthquake* is *an ecclesiastical* or *spiritual revolution.* *A mountain* imports *the triumphant kingdom of the Messiah*; which, from *a stone* or *a small beginning*, is to become *a great mountain* and fill *the whole earth* †, being established upon the top of all other *mountains* or *kingdoms*, and being exalted above all other *hills* or *petty states* ‡. Accordingly Daniel informs us, that *the kingdom*, symbolized by *a great mountain* in the dream of Nebuchadnezzar, should never be destroyed; but that it should break in pieces, and consume, *all the kingdoms* which had preceded it §: in other words, that it should divest them of their characters of being kingdoms of *the symbolical earth*, and should cause them to become kingdoms of *the symbolical heaven.* As *temporal rivers* signify *nations in a settled state*, so, in the blessed region of eternal felicity, we are figuratively told, that there is "*a pure river of water of life*, clear as crystal, "proceeding out of the throne of God and of the "Lamb;" *apparently* typifying *the everlastingly settled state of the pious*, and as such free both from those sudden miry floods which swell and pollute the streams of *temporal rivers*, and from that

* This self-same compound hieroglyphic, when used in a temporal sense, denotes, as I have already observed, *the downfall of a sovereign prince.*

† Dan. ii. 34, 35. ‡ Isaiah ii. 2. § Dan. ii. 44.

gradual

gradual exhaustion which so frequently dries up their *political waters* and converts them into *shallow brooks**. And, as *the temporal sea* aptly typifies *worldly nations* ever agitated and unsettled†: so we are specially informed by the apocalyptic prophet, that hereafter there shall be "*no more sea*," save only *a clear* "*sea of glass like unto crystal*," and consequently incapable of being ever ruffled.

3. The third set of symbols commences with that of *a city*, under which may be arranged various other symbols connected with it. In the Apocalypse *two cities* are mentioned, *the great city*, and *the holy city; the city of the dragon*, and *the city of the Lamb. The great city* is *the Roman empire*, both *temporal* and *ecclesiastical*, both *secular* and *papal;* the mystic name of which is *Babylon: the holy city* is the *Church of Christ*, the mystic name of which is *Jerusalem. The great city*, thus representing both *the spiritual empire of the Pope*, and *the temporal empire which upheld his authority*, is accordingly exhibited to us as *a harlot or apostate church* riding triumphant upon *a beast*

* If the reader dislike this interpretation of *the river of life*, let him by all means reject it. Though I have been led to it, as perhaps most agreeable to symbolical analogy, I am by no means disposed to *insist* upon its propriety. It may, or it may not, be the true exposition.

† "The wicked are like *the troubled sea* when it cannot rest, "whose waters cast up mire and dirt. There is no peace, saith "my God, to the wicked" (Isaiah lvii. 20, 21.). The same allegorical language is used by St. Jude. "Raging waves of "*the sea*, foaming out their own shame." Jude 13.

or idolatrous empire. It is moreover said to consist of *ten parts* or *streets*, which answer to *the ten horns of the beast*, and which denote *the ten kingdoms* into which *the Roman empire* was divided *. In this same great *city*, which is spiritually termed *Sodom* and *Egypt*, and within the limits of which (the province of Judèa) our Lord was crucified, is *the throne* or *seat* of *the dragon*, which he has transferred to his special delegate *the beast.* If then *the city* mean *the empire*, *the throne* will signify *the tyrannical authority exercised within the empire: a throne*, even in our ordinary mode of speaking, being used as synonymous with *the authority exercised from the throne. The great city* is described as being seated upon *the sea* †, so as to be a conspicuous object to those who navigate it; and, like opulent natural cities, as having abundance of *merchants* and *shipmasters. These merchants*, who enrich themselves by trading with her, are declared by the prophet to be *the great men of the earth* or *Roman empire* ‡.

As

* Rev. xi. 13.

† That is, *the troubled ocean* of worldly politics and conflicting nations (See the preceding remarks on *the symbolical sea.*). In a similar manner, *the great scarlet whore* is represented as sitting upon *many waters;* which the angel afterwards explains to signify *peoples, and multitudes, and nations, and tongues.* Rev. xvii. 1, 15.

‡ It might seem from Rev. xvii. 9, 18. that *the great city* does not mean *the Roman empire*, but *the literal city of Rome.* To such an opinion, however, there are insuperable objections. *The harlot*, who is said to be *Babylon* or *the great city*, is evidently *the adulterous church of Rome*, after the period when

the

As *the great Babylon* is the same as *the symbolical earth* or *Roman empire:* so *the holy city* is the same as *the first heaven* or *church militant*, whence it is also aptly termed *a camp*. After *the beloved city* or *first heaven* of the millennium shall have passed

the Empire had been divided into *ten kingdoms*. *That Church*, however, although its peculiar seat was *the literal seven-hilled city*, extended its sway over *the whole Western empire:* consequently *the Church of Rome*, in its largest acceptation, must be *the apocalyptic Babylon* or *the great city*, unless we confine it (which is an absurdity) within the limits of *literal Rome*. Hence *the spiritual great city* must mean *the whole papal empire*. So again; since our Lord is said to have been crucified in *the great city*, and since *the great city* undoubtedly means *Rome* in some sense or another, it is evident that *the secular great city* cannot be *literal Rome*, because our Lord never *was* crucified *there;* whereas he *was* crucified in *the great city*, if by it we understand *the whole Roman empire*. Further: *the first apocalyptic beast*, which is undoubtedly *the Roman empire*, is said to have *ten horns* or *kingdoms;* and *the great city* is said to consist of *ten different parts* or *streets* (Rev. xi. 13.). Hence it is natural to conclude, that *the ten parts of the city* are the same as *the ten horns of the beast*. But, if that be the case, *the great city* must mean *the empire at large*. It is described indeed as seated upon *seven hills*, in allusion to the site of its *literal capital;* but we are moreover informed that *the seven heads of the beast* allude to *seven forms of government*, a circumstance which plainly shews that *the empire as including the city* must be intended. For, if we confine *the great city* of the Apocalypse to *literal Rome*, we shall find it impossible to discover within *the literal city* of Rome *all* the seven forms of government and the eighth which is one of the seven. Some have supposed *the short-lived seventh head* to be *the Exarchate of Ravenna;* some, *the line of Italian Cesars from the death of Theodosius;* and some, *the kingdom of the Ostrogoths*. None of these powers, however,

passed away, it will be succeeded by the *second holy city*, the *new heaven*, the *church triumphant*, the duration of which shall be commensurate with eternity itself.

This *holy city of God* is furnished, like the *literal Jerusalem*, with *a temple*, *an altar*, and *a court without the temple*. It hath also *a sanctuary* and *a daily sacrifice*: and in the midst of it is *the throne of God* and *the ark of his covenant*. In *the temple* moreover are *two olive-trees* and *two candlesticks*, which are *the two witnesses of Christ*.

To understand the import of this imagery, we must consider the nature of *the visible Church of Christ*. Now *that Church* hath ever been of a twofold nature, comprehending both *the really pious*, and *those who*, to use the words of Daniel, *only* "*cleave to it with flatteries*," or *who*, in the language of another prophet, "*have a name that they live*, "*and are dead*." *The first* of these make the

made Rome their capital. In short, let us interpret *the short-lived seventh head* as we please, we shall find nothing within *literal Rome* that at all answers to the prophetic description of it. If then we are obliged to go without the limits of *literal Rome* to discover *all the heads of the beast*, *the great city* must likewise be understood as extending without the limits of *literal Rome*. In short, as *the great city Babylon* means not only *Babylon itself*, but likewise *the Babylonian empire*: so *the great city Rome* means not only *Rome itself*, but likewise *the whole Roman empire*. The one is used as a type of the other; and, in addition to their mutual resemblance in other particulars, they are perhaps the only two large powers that have ever existed, whose empire and whose capital city have each borne the same name.

word

word of God alone the standard of their actions; *the second* are liable to be "carried about with "every wind of doctrine," and are therefore peculiarly obnoxious to the danger of heresy and apostasy. *The truly pious* then are *the mystical temple of God*; their hearts* are *his throne*, inasmuch as they alone really acknowledge his dominion (all others, whatever profession they may make, being practical atheists †); and *their prayers*, humbly offered unto the Lord in a reliance upon his covenanted mercies vouchsafed through the sole merits of his Son, are *the daily sacrifice* offered upon *the altar* before *the ark of the covenant*. *The real Church of God*, however, is not to be confined exclusively *to the times of the Christian dispensation*; it had existed *from the very beginning of the world* in the hearts of the faithful, and had afterwards assumed *a definite form* in the age of Moses and Aaron. Abraham rejoiced to see the day of his Redeemer; he "saw it, and was glad." Moses esteemed "the reproach of Christ greater "riches than the treasures of Egypt." The ancient

* "Know ye not, that ye are *the temple* of God, and that the "spirit of God dwelleth in you" (1 Corin. iii. 16.)? "Know "ye not that your body is *the temple* of the Holy Ghost, which "is in you" (1 Corin. vi. 19.)? "What agreement hath *the* "*temple* of God with idols? for ye are *the temple* of the living "God; as God hath said, I will dwell in them and walk in "them; and I will be their God, and they shall be my people" (2 Corin. vi. 16.). "Christ as a son over his own house, *whose* "*house are we.*" Heb. iii. 6.

† Αθεοι εν τω κοσμω. Ephes. ii. 12.

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patriarchs " all died in faith, not having received " the promises, but having seen them afar off." In short, " although they were not named *Christian* " *men*, yet was it *a Christian faith* that they had; " for they looked for all benefits of God the Father, " through the merits of his Son Jesu Christ, as we " now do. This difference is between them and us, " that they looked when Christ *should* come, and " we be in the time when he *is* come. Therefore, " saith St. Augustin, *The time* is altered and " changed, but not *the faith*; for we have both " *one faith* in Christ*." Hence we find in *the mystic temple* two *double symbols;* namely, *two olive trees* and *two candlesticks.* The *first olive tree*, and the *first candlestick*, represent *the Church of God before the incarnation of our Lord;* and *the second olive tree*, and *the second candlestick*, represent *the Church after the incarnation.* Accordingly the prophet Jeremiah denominates the Levitical Church " *a green olive tree, fair, and of goodly fruit* †;" and St. Paul, adopting the same symbolical imagery, describes *the conversion of the gentiles* by the figure of *a wild olive graffed into a good olive and thus producing valuable fruit* ‡. As for *a candlestick*, our Lord himself declares it to be the type of *a Church* §. *The temple* then symbolizing *the faithful worshippers of God; the outer court*, which under the Levitical dispensation was set apart for the gentiles, represents those who are

* 2d part of Hom. of faith.

† Jerem. xi. 16. ‡ Rom. xi. 17—24. § Rev. i. 20.

only

only *nominal Christians;* and *the treading it under foot* signifies *the introduction of heresies and apostasies,* sufficient to deceive even the elect of God, were they not secure within his *holy temple* *. In a similar manner, *the profanation of the sanctuary, the abolition of the daily sacrifice* which is offered in form though not in spirit by the tares as well as by the wheat †, and *the setting up of the abomination of desolation,* which are all images taken from the history of the Jews, and which signify *literally* the *sacking of Jerusalem by the Romans* and *the introduction of their abominable idolatry into the very precincts of the temple* ‡: these images, when taken *symbolically,* mean *the introduction of impious apostasies,* and *the abolition, or at least the studied interruption, of divine worship.*

4. *A chaste woman* is a symbol of *the true Church;* which, throughout the whole of Scripture, is considered as the bride of the Lamb, and the mother of his spiritual children §.

On the other hand, *a harlot* is a symbol of *an*

* Matt. xxiv. 24. † Matt. xiii. 38.

‡ "The Roman army is called *the abomination,* for its ensigns "and images, which were so to the Jews. As Chrysostom af- "firms, every idol and every image of a man was called *an abo-* "*mination* among the Jews.—We farther learn from Josephus, "that after the city was taken, the Romans brought their en- "signs into the temple, and placed them overagainst the "eastern gate, and sacrificed to them there." Bp. Newton's Dissert. xix.

§ See the song of Solomon—Isaiah liv. 5—Jerem. xxxi. 32—Hos. ii. 2, 7—Ephes. v. 32—Rev. xix. 7. xxi. 9.

apostate

apostate and idolatrous Church, apostasy and *idolatry* being *spiritual whoredom* and *adultery**.

In *the Apocalypse* mention is made of *two women*, but of a very different character from each other. *The former* of them is represented, as being *driven* into *the wilderness* by *the persecution* of the dragon: *the latter* is described, as being also in *the wilderness*, but as riding there *triumphantly* and *joyously* upon *a scarlet coloured beast*. This symbol of *a wilderness* is manifestly borrowed from the history of the children of Israel, during their sojourn of forty years in the great wilderness; and it denotes *a state of extreme spiritual barrenness and ignorance*. Into *such a wilderness* of religious error *the woman*, who is the symbol of *the true Church*, is *forcibly driven* by the infernal serpent; where, in the midst of surrounding abominations, like Israel in the midst of the gentiles, she is nourished by the grace of God, and miraculously though invisibly upheld by the power of his arm, during *the space of* 1260 *days or three years and a half;* as the Israelites were fed with manna, the type of Christ himself who is the spiritual bread of his church †, during *their* pilgrimage of *forty years*. Into *the same wilderness* also of *spiritual barrenness and ignorance* the *great whore*, who is the symbol of *some apostate Church* predicted by St. John, *voluntarily withdraws* herself: where she sits, as a queen, upon *the power* symbolized by *the scarlet beast;* and la-

* See Ezek. xvi.—Jerem. iii.—Rev. xvii.

† John vi. 31—58. Rev. ii. 17.

bours

bours at once to seduce with her blandishments, and to terrify with her threats, the oppressed Church of God *.

A harlot being thus used as a type of *an apostate church*, her *flesh* will denote her *temporal possess-*

* Mr. Sharpe has very injudiciously, I think, followed Sir Isaac Newton in confounding these *two women* together. It is true, that *the great whore* was once *the chaste wife* of the Lamb; but, by her withdrawing into *the wilderness*, she became an essentially different character, leaving that of *the real wife* of the Lamb to *those who protested against her fornications*, and whom in return she persecuted and trod under foot. The prophetic account indeed of *the two women* sufficiently shews, that they cannot be esteemed *the same person* without the most palpable contradiction; for *the ten-horned beast*, upon which *one of the women* triumphantly rides, is the agent and instrument of *the very ten-horned dragon*, which is so violent a persecutor of *the other woman* (Sir Isaac Newton's Observ. p. 279.—Append. to Sharp's three tracts. p. 121, 122.). Mr. Galloway is guilty of the same error of supposing, that *the flight of the woman into the wilderness* means *her apostasy* (Comment. p. 131.). Bp. Newton most justly adopts the contrary opinion. "When "*the woman, the true Church*, was persecuted and afflicted, she "was said to fly into *the wilderness:* and, in like manner, when "*the woman, the false Church*, is to be destroyed, the vision is "presented in *the wilderness*. For they are by no means, as "some have imagined, *the same woman* under various repre-"sentations. They are totally *distinct and different characters*, "and drawn *in contrast to each other;* as appears from their "whole attire and behaviour, and particularly from these two "circumstances; that, during *the* 1260 *years*, while *the woman* "is fed in *the wilderness*, the beast and *the scarlet whore* are "reigning and triumphant; and, at the latter end, *the whore* "is burnt with fire, when *the woman*, as his wife, hath made "herself ready for the marriage of the Lamb." Bp. Newton's Dissert. in loc.

sions;

sions; and her *cup*, the *blandishments by which she seduces men into idolatry.*

5. Another symbol of *the church* is *a vine.* When *the vine is properly cultivated, and yields good fruit*, it is *the true church;* but, when it is styled *the vine of the earth*, and is described *as yielding sour grapes even when they are fully ripe* *; it signifies *an apostate church.* This being the case, *gathering the clusters of the vine of the earth*, and *treading the winepress*, denote *the just wrath of God poured out upon apostates and corrupters of his word.*

6. One of the most striking hieroglyphics however, among those which are used in the writings of Daniel and St. John, is that of *a wild beast* †. Several different animals of the rapacious kind are introduced for this purpose; and occasionally the strict laws of nature are departed from, and a *beast* is described as compounded of *several other beasts* in order to convey more accurately the import of the prophecy.

In *a temporal sense, a wild beast* is used to symbolize *a large empire professing and acting upon principles adverse to the Church of Christ.* And here I would particularly insist upon *one point*,

* See Isaiah v. xxvii.

† It may not be improper to observe, that a different word is used by St. John to express *the four cherubic animals* who join with the twenty-four elders in praising God, and *the two persecuting beasts of the sea and the earth:* the former are termed ζωα, or *living creatures;* and the latter, θηρια, or *wild beasts of prey.*

namely,

namely, that with a single solitary exception*, *a beast*, in the prophecies of Daniel and St. John, never means *a single kingdom* considered as co-existing with *other kingdoms*, all jointly in opposition to *the Church*; such, for instance, as *any one* of *the ten kingdoms* into which *the Roman empire* was divided: but *an universal empire*, that is to say, *universal so far as the Church is concerned. A temporal beast* then importing *an universal empire*, its *heads*, if it be represented as having *more than one*, sometimes mean *different forms of government* under which the empire in question has subsisted, and sometimes *different kingdoms* into which it has been divided†. *Horns* likewise mean *different kingdoms*, which have branched out from *the imperial head* of *a once universal monarchy*, and which are all subsisting at the same time. And *the tail*, which is the meanest part of the body, signifies *the antichristian superstition of the beast*, the cause by which he is rendered so utterly offensive in the eyes of God‡. *The dominion of a beast* is *his power of*

* See Dan. viii. 4. Here, however, if I mistake not, the poetical decorum of the imagery required this variation. Prophets, not professedly hieroglyphical, do not appear to bind themselves with such strict rules as Daniel and St. John. They sometimes use *a wild beast* to symbolize merely *an irreligious kingdom*. See Isaiah xviii. 6.

† I only recollect a single instance, in which *heads* mean *different kingdoms*. See Dan. vii. 6.

‡ "The Lord will cut off from Israel *head* and *tail*, branch "and rush, in one day. *The ancient* and *honourable* (that is, "the governing power), he is *the head*; and *the prophet that "teacheth lies*, he is *the tail*." Isaiah ix. 14, 15.

 persecution;

persecution; the life or vital principle of a beast, that is to say, *the principle which causes him to be a beast,* is *his idolatry* or *apostasy:* and *the death of a beast,* is *the destruction of this vital principle.* Hence, when *a beast is said to exist* or *to live,* the meaning is, that *the empire typified by the beast is devoted to idolatry and superstition.* When *he is said to cease to exist* or *to be slain,* the meaning is, not that *his temporal authority is destroyed,* but that *he has put away his abominations;* the retaining of which was the sole cause of *his being a beast,* and consequently the resignation of which is equivalent to *his ceasing to be a beast.* When *he is said to exist afresh* or *to revive,* the meaning is, that *he has either resumed his old abominations, or adopted fresh ones equally hateful to God*; thereby again acquiring *the bestial character,* which he had before happily laid aside. And, when *his dominion is said to be taken from him,* the meaning is that *he is deprived of his power of persecuting the Church.* In this last idea the loss of *lawful temporal authority* is not *necessarily* included. *The dominion* of *the little horn of the Roman beast* has already begun to be taken away by the withdrawing of many of its former supporters from the communion of *the Church of Rome;* and eventually it shall be deprived of the remainder of its *dominion* and of its *temporal authority* likewise by the death of its colleague and supporter *the secular ten-horned beast:* yet we are not to suppose, that, when *the secular beast* ceases to exist *as a beast,* all government will cease

cease within the limits of what was once his empire *. So again: though *the little horn* will be deprived both of its *dominion* and its *temporal authority*, since the two ideas are not *necessarily* connected, it does not therefore follow, that, because *the other beasts* are to be deprived of their *dominion*, they shall also be deprived of their *temporal authority*. On the contrary, *the taking away of their dominion while their lives are prolonged* means, not that the pagan nations, which shall co-exist with the Church during the Millennium, shall possess *no temporal power* within their proper territories, but only (like *the empire of China* for instance) that they shall possess *no power of persecuting the Church* †. This is sufficiently manifest from the state of those nations at the close of the Millennium, as it is described both by Ezekiel and St. John. In the writings of those two prophets, they appear as a regularly organized body of men, making no attempt upon the pious Christian governments, which jointly constitute *the fifth great monarchy*, or *spiritual empire of the Messiah*, during the space of a thousand years; but at the end of those years assailing them at the instigation of Satan with the utmost rancour, and perishing in consequence of it. Hence it may be collected, that, when *their dominion* is said to be taken away, the meaning must be, not *their temporal dominion within their own limits*, but *their power of injuring the Church* ‡.

* Dan. vii. 11, 26. † Dan. vii. 12.

‡ Ezek. xxxviii. xxxix. Rev. xx. 1—10.

In

In a *spiritual* or *ecclesiastical* sense, *a beast* is *a superstition affecting universal dominion;* for, in the writings of Daniel and St. John, *universality*, as I have already observed, is the *peculiar* characteristic of *a beast*, as opposed to *the horn of a beast.* On the same grounds, *a horn*, in an *ecclesiastical* sense, is *a spiritual kingdom:* and, as such, it may be represented, either as springing out of *a secular beast*, or out of *an ecclesiastical beast.* In the former case, its geographical origin is pointed out; in the latter case, its connection with, and subserviency to, *a spiritual empire. An ecclesiastical kingdom* however may increase into *an ecclesiastical empire*, and it may then have *ecclesiastical kingdoms* subservient to it. Hence, what is symbolized in one prophecy by *the horn of a secular beast*, may hereafter in another prophecy be symbolized by *a distinct spiritual beast*, having *a proper head* or *supreme governor* and *proper horns* or *ecclesiastical kingdoms* of *its own.* There is only *one such beast* mentioned in the whole Bible; and he supplies the place of what in a collateral prediction had been represented by *a little horn gradually acquiring unlimited power:* while, to prevent the possibility of mistaking his character, he is expressly denominated a *false prophet* *.

The sovereign and instigator and spiritual parent of the various *beasts* or *idolatrous empires*, that have

* Compare Dan. vii. 7, 8, 11, 20, 21, 24, 25. with Rev. xiii. 1, 11, 16. and xix. 20. The specific character of the two apocalyptic beasts will be discussed at large hereafter.

persecuted

persecuted the Church, is *the dragon* or *serpent*. This fierce and noxious reptile, when *simply* mentioned, is *the devil*, that *old serpent* which deceiveth the whole world, poisoning the principles of its inhabitants, and introducing death both temporal and eternal: but, when described as being connected with certain *other marks or symbols*, it is *the devil considered as acting through the instrumentality of the power or powers thus marked or symbolized*. Accordingly *the great red dragon* of the Apocalypse is, as we are repeatedly assured by St. John, *the devil:* and, inasmuch as he is said to have *seven heads and ten horns*, he can only be thus described, because he acts through the instrumentality of *the seven-headed and ten-horned beast;* to whom he is said to have given his power, and his throne, and great authority *.

* Rev. xiii. 2

CHAPTER

CHAPTER III.

CONCERNING THE SCRIPTURAL PHRASES OF THE LATTER DAYS, AND THE LAST DAYS; THE CHARACTER OF ANTICHRIST; AND THE TIME OF THE END.

FOR the right understanding of prophecy it is necessary to ascertain the meaning of *certain phrases*, which are used by the inspired writers to describe *different future periods*. The phrases, to which I allude, are *the latter times* or *days*, *the last times* or *days*, and *the end* or *the time of the end*.

I. Bp. Newton remarks, that *the two former* of these phrases "signify primarily *any time yet to* "*come*; but denote more particularly *the times of* "*Christianity*:" and he adds, that sometimes this phraseology relates, not only to *the whole period of the Christian dispensation*, but likewise to *the latter* or *last days* of *the latter* or *last times* *.

In this observation there is much that is true: but I cannot think, that it is by any means stated so accurately as it might have been. A very important matter is likewise wholly omitted in it: his Lordship takes no notice of the difference between the expressions *the last days* and *the latter days* in

* Dissert. iv. Dissert. xxiii. 3. See also Mede's Apostasy of the latter times. Part i. Chap. 2.

our

our common version of the Old Testament, and the expressions *the last days* and *the latter days* in our common version of the New Testament; but considers them all as being precisely the same, and as bearing the very same signification.

1. Throughout the Old Testament, the two apparently different phrases of *the latter days* and *the last days* never once in reality occur. The *single* expression, which our translators thus *variously* render *comparatively* and *superlatively* (as if there were *two* different expressions in the original), is *Aarith hajomim**. Consequently, *the latter days* and *the last days* of our present translation of the Old Testament are perfectly synonymous, because they are both equally a version of one and the same phrase.

Now, according to Bp. Newton, this phrase means primarily. *any time yet future*, and secondarily *the whole period of the Christian dispensation.* I believe him to be perfectly right in his first exposition of it; but his second appears to me to be a needless, not to say an unwarranted, limitation of its import. The three texts, which he cites to shew that it especially denotes *the times of Christianity*, plainly relate to *the Millennium*, or what Mr. Mede styles *the kingdom of the mountain* in contradistinction to *the kingdom of the stone;* so that, if they prove any thing, they would prove that it denotes,

* Heb. אחרית הימים.

not *the times of Christianity in general,* but *the Millennium in particular.*

" And it shall come to pass in *the last days,* that " *the mountain* of the Lord's house shall be esta- " blished in the top of the mountains, and shall be " exalted above the hills; and all nations shall flow " unto it *."

" But in *the last days* it shall come to pass, that " *the mountain* of the Lord's house shall be esta- " blished in the top of the mountains, and it shall " be exalted above the hills; and people shall flow " unto it †."

" But this is that which was spoken by the pro- " phet Joel; And it shall come to pass in *the last* " *days* (saith God) I will pour out my Spirit upon " all flesh ‡."

With regard to the two first of these texts, let any person compare them with Dan. ii. 34, 35, 44, 45, and he will be satisfied that they relate exclusively to *the Millennium,* or *the kingdom of the mountain;* which was not to commence, as we are informed by Daniel, until *after* the destruction of *the feet of the image,* which symbolize *the latter or broken state of the Roman empire:* that is to say, they relate to *the kingdom of Christ,* when it is no longer typified by *a stone,* but when it shall have become *a great mountain* filling the whole earth.

As for the last of them, it is undoubtedly *applied* by St. Peter to *the miraculous effusion of the Holy*

* Isaiah ii. 2. † Micah iv. 1. ‡ Acts ii. 16, 17.

Ghost

Ghost on the day of Pentecost; yet it is as undoubtedly cited by him *only in the way of application.* The whole prophecy, of which that text forms a part, relates to *the ravages of some fierce and lawless people symbolized by a flight of locusts, the restoration of the Jews, the overthrow of Antichrist and his congregated vassals between the two seas in the valley of concision,* and *the glorious rest of the people of God during the blessed days of the Millennium:* consequently, it can only have been applied by St. Peter to the times of *the first advent* of our Lord, as typical of the times of his *second advent.* It ought moreover to be observed, that, although in *his* citation of the text the Apostle introduces the phrase of *the last days* (which undoubtedly in his application of it, means *the times of Christianity*), the phrase does not occur in the original text of Joel: no argument therefore can be drawn from this circumstance to prove, that the phrase in the Old Testament which our translators render *the last days* is equivalent to the New Testament phrase of *the last days* *.

But, in whatever sense these texts are to be understood, they do not seem to me to prove, that the expression *Aarith hajomim* ever *intrinsically* and *properly* denotes either *the whole period of the Christian dispensation in general,* or *the Millennium in particular.* The Hebrew word *Aarith,* when

* See Joel ii. iii. for the whole prophecy; and Joel ii. 28. for the text.

applied to *time*, has two significations, both naturally springing from its root *Aar*, *after*; namely *the end*, and *futurity* *: and, in the latter case, from what precise point *the futurity in question* is to be reckoned, must be determined by the context †. This word frequently occurs in Scripture joined with *hajomim*: and, when it is thus constructed, the literal translation of the whole phrase is *the futurity of days*. Now, although this phrase sometimes *relates* to *the Millennium*, it merely relates to it as being *a future event*; nor have we on that account any reason to suppose, that *the Millennium*, and still less *the whole period of Christianity*, is specially designated by the phrase *itself*. Thus, when Daniel tells Nebuchadnezzar, that God is revealing to him what shall be in *the futurity of days* ‡; when Jacob calls his sons together to tell them, what shall befal them in *the futurity of days* §; when Balaam predicts to Balak the fate of his people in *the futurity of days* ‖; when Moses tells the Israelites, that after

* אחרית. *Finis, Consequens.* Buxtorf's Heb. Lex.—אחרית. *End, Futurity.* Parkhurst's Heb. Lex.

† In the sense of *the end*, the word occurs in Deut. xi. 12. "From the beginning of the year, even to *the end* of the year." In the sense of *absolute futurity*, it occurs in Isaiah xlvi. 10. "Declaring *futurity* from the beginning, even from priority of "time the things that are not yet done." And, in the sense of *a limited futurity*, in Deut. viii. 16. "Who fed thee in the wil-"derness with manna,—to do thee good in thy *futurity*," that is, in the period future to the time of thy wandering in the wilderness.

‡ Dan. ii. 28. § Gen. xlix. 1. ‖ Numb. xxiv. 14.

his

his death they will corrupt themselves, and that evil will befal them in *the futurity of days* *; when God declares, that he will bring again the captivity of Moab and Elam in *the futurity of days* †; and when the divine apparition, previous to the delivery of a long chronological prophecy, tells Daniel, that he will teach him what shall befal his people in *the futurity of days* ‡: in all these cases, the context plainly shews, that *futurity, reckoned forward from the era of the several declarations,* must be intended. In a similar manner therefore, when Isaiah and Micah fortell, that in *the futurity of days* the mountain of the Lord's house shall be established in the top of the mountains §; when Jeremiah, speaking of *the restoration of Israel* and *the final overthrow of Antichrist,* says, that in *the futurity of days* his meaning shall be perfectly understood ‖; when Ezekiel foretells, that Gog shall come up against Israel in *the futurity of days* ¶; and when Hosea predicts, that the children of Israel, after their long alienation from God, shall be converted and fear the Lord in *the futurity of days* ⁂: although, in these passages, *the days of the Millennium* are doubtless alluded to, yet there is no reason to suppose, that the phrase *the futurity of days* specially means in a secondary sense *the Millennian period*; the phrase *itself* in these, as in the foregoing passages, simply

* Deut. xxxi. 29. † Jerem. xlviii. 47—xlix. 39.
‡ Dan. x. 14. § Isaiah ii. 2—Micah iv. 1.
‖ Jerem. xxiii. 20—xxx. 24. ¶ Ezek. xxxviii. 16.
⁂ Hosea iii. 5.

denotes

denotes *futurity reckoned from the time of the several declarations.* The different prophets merely declare in general terms, that *hereafter*, in *the course of the period subsequent to the days in which they lived*, all these events should take place: that *hereafter* the mountain of the Lord's house should be surely established; that *hereafter*, when they should have been accomplished, the prophecies respecting *the restoration of Israel* and *the overthrow of Antichrist* should be fully understood; that *hereafter* Gog should attack the restored of Israel; and that *hereafter* the children of Israel should be converted to the fear of the Lord. In all these passages, in which the phrase is used, *indefinite futurity* is intended so far as *the phrase itself* is concerned; although *the context* of several of the passages teaches us, that in *them* the particular future period of *the Millennium* is spoken of*.

* Though I always dissented from Bp. Newton's opinion, that the phrase *Aarith hajomim* denoted more particularly *the times of Christianity*, I once thought, that its secondary signification was *the Millennium* or rather *the entire period which succeeds the* 1260 *years*. A more accurate examination of the matter has taught me that I was mistaken, in supposing *the phrase itself abstractedly* to mean any thing else than *futurity in general*: this I now believe to be its *sole* signification. R. Kimchi does indeed assert, in Isaiah ii. 2, that, "wherever *the latter times* "are mentioned in Scripture, *the days of the Messiah* are always "meant" (cited by Bp. Lowth on Isaiah ii. 2.): but I have already adduced several texts wherein the phrase *can* have no such meaning; nor do I believe that the phrase itself *signifies* any thing but *futurity*, though passages in which it occurs may specially *relate* to the yet future *Millennium*.

2. Thus

2. Thus it appears, that the phrase *Aarith hajomim* in the Old Testament, which our translators variously render *the latter days* and *the last days*, properly signifies *the futurity of days;* the *two* expressions in our version being in the original *one* and *the same.* In the New Testament, on the other hand, there is a real difference between the two phrases of *the latter days* and *the last days;* a difference carefully observed by the inspired writers, and with much judiciousness are carefully attended to by our translators. *The latter times* is the strict literal translation of υστεροι καιροι; and *the last days* is the strict literal translation of εσχαται ἡμεραι: the one phrase is *comparative*, and the other is *superlative:* and these two phrases are never confounded together.

(1.) Whenever the phrase of *the last days* is used *declaratively*, and not *prophetically*, by the evangelical writers, it means *the whole period of the Christian dispensation*, as contradistinguished from *the former days of the Patriarchal and Levitical dispensations.* In this sense it is applied by the author of the Epistle to the Hebrews. "God, who at "sundry times and in diverse manners spake in *time* "*past* unto the fathers by the prophets, hath in *these* "*last days* spoken unto us by his Son*." It is used in a similar manner by St. Peter. "Christ verily "was fore-ordained *before the foundation of the* "*world*, but was manifest in *these last times* for "you†." It is used also in the same manner by

* Heb. i. 1, 2. † 1 Pet. i. 20.

St.

St. John. "Little children, it is *the last time*: and "as ye have heard that Antichrist shall come, "even now there are many antichrists; whereby "we know that it is *the last time* *."

(2.) But, whenever the phrases of *the latter days*, and *the last days*, are used *prophetically*, and not *declaratively*, by the evangelical writers, they never mean *the whole period of the Christian dispensation*, but always *two distinct* and *successive parts of that dispensation*. Here I am compelled entirely to differ from Bp. Newton and Mr. Mede. Both these eminent expositors suppose, that the two phrases are *synonymous*, and *equally* mean *the latter times* "of *the last times*, which are the times of *the little* "*horn*; who should arise *during the latter part* of "*the last of the four kingdoms*, and should be de-"stroyed together with it, after having continued *a* "*time, and times, and half a time*†:" whereas I am persuaded, that in the New Testament they are *not synonymous*, but that they relate to *two entirely different periods*, which are *never* confounded together by any of the apostolical prophets.

The *whole duration* of the times of Christianity *under the reign of the stone*, exclusive of the *Millennium*, or *the reign of the mountain*, is considered in the evangelical predictions as divided into *three periods*.

* 1 John ii. 18. The phrase of *the latter times* or *days*, is never used in the New Testament, like the phrase of *the last times or days*,' in the sense of *the whole period of the Christian dispensation*.

† Bp. Newton's Dissert. xxiii. 3.

The

The first is *that of primitive Christianity;* which was not to expire till the commencement of *the great Apostasy*, although the divine truths of the Gospel would be gradually corrupted during its continuance. Its history, as connected with that of *the Roman empire*, is detailed under *the six first Apocalyptic seals*, and *the four first Apocalyptic trumpets.*

The second is *that of the great Apostasy, during its flourishing state.* The history of *this period* is detailed under *the two first woe-trumpets*: but *the Apostasy itself* will not be completely overthrown until the commencement of *the seventh vial* of *the third woe-trumpet.*

The third is *that of the reign of Antichrist*, whose distinguishing badge should be a denial both of the Father and the Son. This power was not to be revealed till some time *after* the Apostasy had commenced: and was to be contemporary with it during *the latter part* of its existence, during its allegorical *old age.* The history of *this third period*, which comprehends both *the reign of Antichrist* and *the decline of the contemporary Apostasy*, is detailed under *the third woe-trumpet and the six first of its seven vials.*

The second and third of these periods, the history of which constitutes *the three Apocalyptic woes**, make up jointly *the grand period of* 1260 *years. The Apostasy itself* continues to tyrannize *the whole length* of *the* 1260 *years*, but *the reign of Antichrist* is contemporary with *the Apostasy* only *during a certain space* at *the last end* of those years;

* Rev. viii. 13.

and

and this space, we are informed, will be short, compared with the entire duration of *the* 1260 *years*, or *the* 42 *prophetic months**.

The second, then, *of these three periods*, comprehending *the flourishing state of the Apostasy* under *the man of sin*, is termed by the prophets of the New Testament *the latter times* or *days;* as being *latter* when compared to *the days of primitive Christianity*, or *the first period.*

And *the third* of *the three periods*, or *the peculiar reign of the atheistical Antichrist*, is distinguished by the appellation of *the last times* or *days;* as being *last*, when compared to *the days of primitive Christianity*, and to *the latter days* of *the first and second woe-trumpets* or *the peculiar reign of apostate superstition.*

(3.) Accordingly we shall invariably find, that *every* apostolical prediction, relative to *the latter days*, speaks of *certain superstitious practices* introduced by *the little horn of the fourth beast* during *the flourishing period of the Apostasy;* but *never* alludes to *Atheism*, and the monstrous brood of vices engendered by it: and, on the other hand, that *every* apostolical prediction, relative to *the last days*, speaks of *Atheism* and *its kindred sins;* but *never* alludes to *the superstitious practices of the Apostasy* †.

Prophecies

* Rev. xii. 12.

† It may be thought, that the prophecies contained in Rev. xvi. are an exception to this rule. They relate to *the last*

Prophecies relative to the latter days, or the superstitions of the Apostasy.

" Now the Spirit speaketh expressly, that in *the*
" *latter times* some shall depart* from the faith,
" giving heed to seducing spirits, and doctrines of
" demons †; through the hypocrisy of liars, having
" their

last days of Antichristian impiety, and mention is frequently made in them of *blasphemy*. But *the blasphemy of the beast* in his papal state (Rev. xiii. 6.) is *idolatrous apostasy*. Therefore we may conclude, that *the blasphemy* mentioned in Rev. xvi. is the same. —If I *allow* this to be the case, it will not materially invalidate my remark; for I all along consider *the last days* of *Antichristianism* as synchronizing with the concluding portion of *the* 1260 *years of Popery:* consequently, *idolatrous apostasy* must be in existence along with *infidelity*, as we actually see it is. But I am *not* bound to allow it to be the case. *Blasphemy* denotes *apostasy of any kind:* and I am much inclined to think, that *the blasphemy* in Rev. xvi. peculiarly means *the apostasy of renouncing Christ;* at least it is not improbable, that both *this blasphemy* and *that of idolatry* may be insinuated. During the awful period of *the vials*, by a consummation of iniquity, *blasphemy* of *every* kind prevails.

* Gr. αποστησονται, *shall apostatize*. It is the very same mode of expression as that used by St. Paul, when he is predicting *the falling away* or *apostasy* (Gr. αποστασια), which was to take place from primitive Christianity. 2 Thess. ii. 3.

† Or *mediating spirits*. As Bp. Newton justly remarks, " *doctrines of demons* are *doctrines about and concerning demons*. " This is therefore a prophecy, that the idolatrous theology of " demons, professed by the gentiles, should be revived among " Christians—Demons, according to the theology of the gentiles, " were middle powers between the sovran gods and mortal men " —These demons were regarded as mediators and agents be-
" tween

" their consciences seared with a hot iron, for-
" bidding to marry, and commanding to abstain from
" meats, which God hath created to be received
" with thanksgiving of them which believe and
" know the truth—Refuse profane and old wives'
" fables; and exercise thyself rather unto godliness;
" for bodily exercise profiteth little *."

" The time will come, when they will not endure
" sound doctrine; but after their own lusts shall
" they heap to themselves teachers, having itching
" ears; and they shall turn away their ears from
" the truth, and shall be turned into fables †."

" And the rest of the men, which were not
" killed by these plagues" (namely those, which took place under *the first* and *second woe-trumpets*, and consequently during the period, which, as I conceive, the apostolical prophets denominate *the latter days*), " yet repented not of the works of
" their hands, that they should not worship de-
" mons ‡, and idols of gold, and silver, and brass,
" and stone, and of wood, which neither can see,

" tween the gods and men—Of these demons there were ac-
" counted two kinds. One kind of demons were the souls of
" men, deified or canonized after death—The other kind of
" demons were such as had never been the souls of men, nor
" ever dwelt in mortal bodies—The latter demons may be pa-
" rallelled with angels, as the former may with canonized
" saints." Dissert. xxiii. 2.

* 1 Tim. iv. 1. † 2 Tim. iv. 3.

‡ That is, *mediating spirits*, as before. St. John uses the very same word δαιμονια or *demons*, that St. Paul does. 1 Tim. iv. 1.

" nor

" nor hear, nor walk: neither repented they of " their murders, nor of their sorceries, nor of their " fornication, nor of their thefts *."

" Let no man beguile you of your reward, in a " voluntary humility and worshipping of angels, " intruding into those things which he hath not seen, " vainly puffed up by his fleshly mind, and not hold- " ing the head—Which things have indeed a shew " of wisdom in will-worship and humility, and " disciplining of the body; not in any honour to the " satisfying of the flesh †."

Prophecies relative to the last days, or the atheism of Antichrist.

" This know also, that in *the last days* perilous " times shall come. For men shall be lovers of their " own selves, covetous, boasters, proud, blasphe- " mers, disobedient to parents, unthankful, unholy,

* Rev. ix. 20.

† Coloss. ii. 18, 19, 23. The express phrase of *latter times or days* only occurs in *one* of these prophecies; but the purport of the rest, relating as they all do to the very same superstitious practices as those stigmatized in the first, sufficiently shew that they must all be referred to the same period, whatever that period may be.

It is worthy of remark, that, in a Popish tract republished so late as *the year* 1798, the editor defends the worship of the Virgin Mary on the very ground predicted by the Apostle, *the plea of humility and having a just sense of our own unworthiness.* See Whitaker's Comment. on Rev. p. 315—318.

" without

" without natural affection, truce-breakers, false
" accusers, incontinent, fierce, despisers of those
" that are good, traitors, heady, high-minded, lovers
" of pleasures more than lovers of God; having a
" form of godliness, but denying the power thereof:
" from such turn away. Of this sort are they, which
" creep into houses, and lead captive silly women,
" laden with sins, led away with divers lusts, ever
" learning, and never able to come to the knowledge
" of the truth. Now, as Jannes and Jambres with-
" stood Moses, so do these also resist the truth;
" men of corrupt minds, reprobate concerning the
" faith. But they shall proceed no further; for
" their folly shall be manifest unto all men, as theirs
" also was *."

" Knowing this first, that there shall come in *the*
" *last days* scoffers, walking after their own lusts,
" and saying, *Where is the promise of his coming;*
" *for, since the fathers fell asleep, all things con-*
" *tinue as they were from the beginning of the*
" *creation.* For this they willingly are ignorant of,
" that by the word of God the heavens were of old,
" and the earth standing out of the water and in the
" water; whereby the world that then was, being
" overflowed with water, perished †.

" But there were false prophets among the people,
" even as there shall be false teachers among you,
" who privily shall bring in damnable heresies, even

* 2 Tim. iii. 1.

† 2 Peter iii. 3.

" denying

" denying the Lord that bought them, and bring
" upon themselves swift destruction. And many
" shall follow their pernicious ways; by reason of
" whom the way of truth shall be evil spoken of.
" And through covetousness shall they with feigned
" words make merchandise of you: whose judg-
" ment now of a long time lingereth not, and their
" damnation slumbereth not—The Lord knoweth
" how to deliver the godly out of temptations, and
" to reserve the unjust unto the day of judgment
" to be punished. But chiefly them that walk after
" the flesh in the lust of uncleanness, and despise
" government. Presumptuous are they, self-willed,
" they are not afraid to speak evil of dignities—
" These, as natural brute beasts, made to be taken
" and destroyed, speak evil of the things that they
" understand not, and shall utterly perish in their
" own corruption, and receive the reward of unrigh-
" teousness, as they that count it pleasure to riot in
" the day time. Spots they are, and blemishes,
" sporting themselves with their own deceivings
" while they feast with you. Having eyes full of
" adultery, and that cannot cease from sin; beguil-
" ing unstable souls; an heart have they exercised
" with covetous practices; cursed children—These
" are wells without water, clouds that are carried
" with a tempest; to whom the mist of darkness is
" reserved for ever. For, when they speak great
" swelling words of vanity, they allure, through the
" lusts of the flesh, through much wantonness, those
" that were clean escaped from them who live in

" error.

" error*. While they promise them liberty, they " themselves are the servants of corruption; for, of " whom a man is overcome, of the same he is brought " in bondage. For, if, after they have escaped the " pollutions of the world through the knowledge of " the Lord and Saviour Jesus Christ, they are again " entangled therein and overcome, the latter end is " worse with them than the beginning. For it had " been better for them not to have known the way " of righteousness, than, after they have known it, " to turn from the holy commandment delivered " unto them. But it is happened unto them accord- " ing to the true proverb, The dog is turned to his " own vomit again, and the sow that was washed to " her wallowing in the mire †."

" There are certain men crept in unawares, who " were before of old ordained to this condemnation, " ungodly men, turning the grace of our God into " lasciviousness, and denying the only Lord God " and our Lord Jesus Christ. I will therefore" (namely, with a view to account for this spirit of infidelity) " put you in remembrance, though ye " once knew this, how that the Lord, having saved " the people out of the land of Egypt, afterward " destroyed them that believed not. These filthy " dreamers defile the flesh, despise dominion, and

* The error, here spoken of, is *the Apostasy* of the *latter days*. Many, who had seen and rejected its absurdities, were notwithstanding to be deceived by the wiles of Infidelity.

† 2 Peter ii.

" speak

" speak evil of dignities. They speak evil of those
" things which they know not: but what they know
" naturally, as brute beasts, in those things they
" corrupt themselves. Woe unto them! for they
" have gone in the way of Cain, and ran greedily
" after the error of Balaam for reward, and perished
" in the gainsaying of Core *. These are spots in
" your feasts of charity, when they feast with you,
" feeding themselves without fear; clouds they are
" without water, carried about of winds; trees
" whose fruit withereth, without fruit, twice dead,
" plucked up by the roots; raging waves of the sea,
" foaming out their own shame: wandering stars,
" to whom is reserved the blackness of darkness for
" ever. And Enoch also, the seventh from Adam,
" prophesied of these, saying, Behold, the Lord
" cometh with ten thousand of his saints, to execute
" judgment upon all, and to convince all that are un-

* The way of Cain is the way of murderous infidelity: the error of Balaam is the wilful opposing of God and the leading his people into idolatrous fornication: and the gainsaying of Korah, Dathan, and Abiram, is the representing ecclesiastical authority as priestcraft, and civil authority as tyranny. " By " faith," says the Apostle, " Abel offered unto God a more ex- " cellent sacrifice than Cain." But in what did the faith of Abel consist, and wherein was his sacrifice more excellent than his brother's? His faith, as appears from the context, was the same as that of the other patriarchs: it was a prospective belief in a promised Redeemer. By this faith he offered up the typical sacrifice of a victim. Cain had no such faith: rejecting the doctrine of an atonement, he offered the bloodless untypical sacrifice of the fruits of the earth. The three characters are united in the scoffers of the *last days*.

" godly among them of all their ungodly deeds which
" they have ungodly committed, and of all their hard
" speeches, which ungodly sinners have spoken
" against him *. These are murmurers, complain-
" ers, walking after their own lusts; and their mouth
" speaketh great swelling words; having men's
" persons in admiration because of advantage. But,
" beloved, remember ye the words which were
" spoken before of the Apostles of our Lord Jesus
" Christ; how that they told you there should be
" mockers in *the last time*, who should walk after
" their own ungodly lusts. These be they who
" separate themselves, sensual, having not the
" spirit †."

" As ye have heard that the Antichrist shall come,
" even now are there many antichrists—Who is the
" liar, but he that denieth that Jesus is the Christ?
" This is the Antichrist that denieth the Father and
" the Son.—Every spirit that confesseth not that
" Jesus Christ is come in the flesh, is not of God:
" and this is that spirit of the Antichrist, whereof ye
" have heard that it should come, and even now
" already is it in the world ‡."

Let any one attentively compare together the two preceding sets of prophecies relative to *the latter*

* Compare this prophecy with Dan. vii. 9, 10, 11. and Rev. xix. 11—21. xx. 4.

† Jude 4—10. ‡ 1 John ii. 18, 22. iv. 3.

latter

latter days and *the last days*, and he will be convinced, that they cannot both relate to the same persons; and consequently that *the latter days* and *the last days* must be two *entirely distinct* periods of time. All the prophecies, as I have already observed, that relate to *the latter days*, speak of *a great prevalence of superstition*, as being the distinguishing feature of *this period*; while all the prophecies, that relate to *the last days*, speak of *a great prevalence of blasphemous infidelity*, as being equally the distinguishing feature of *that period*. In the account, indeed, which St. John gives of the principles of *Antichrist*, he uses *the last time* in the sense of *the whole period of the Christian dispensation*, because he uses it declaratively; but the reason of this will sufficiently appear, if we consider the import of the passage in which he describes the character of that great opponent of the Messiah.

II. That the Apostle had primarily a regard to certain heretics of his own time, is manifest, both from his speaking of *many individual antichrists*, and from his declaring that *the spirit of the Antichrist* was even then in the world: but, that the *great Antichrist* was revealed *solely* and *exclusively* in the age of primitive Christianity, has always been contradicted by the general sense of the Church, and cannot be fairly inferred from the language of St. John, who is the only inspired writer that uses the term. I am much inclined to think, that *Anti-*

christ, strictly speaking, is a sort of generic name, including all persons who answer to the several parts of the ample description, which is given of the character of that monster *. The Apostle assigns to *Antichristianism* four badges; which form a sort of climax, rising through different degrees of closely connected malignity to absolute infidelity, if not atheism itself.

1. *He is Antichrist, that confesseth not that Jesus Christ is come in the flesh.* This was *the Antichristianism* of two divisions of *the Gnostics, the Docetæ* and *the Cerinthians.* " *The Docetæ*, af-
" firmed, that Jesus was not a man in reality, but
" in appearance only: *the Cerinthians*, that he
" was a mere man, under the tutelage of the
" Christ, a superangelic being, which was not so
" united to the man as to make one person. St.
" John says, *Jesus Christ is come in the flesh:* that
" is, as the words have been generally understood,
" *Jesus was a man, not in appearance only, as the*
" *Docetæ taught, but in reality; not a mere man,*
" *as the Cerinthians taught, under the care of a*
" *superangelic guardian, but Christ himself come in*
" *the flesh, the Word of God incarnate.* St. John

* Dr. Whitby supposes, that *the Jews*, who rejected the promised Saviour, are meant by *Antichrist*. Others have applied the character to *Cerinthus* and *the Manichèans;* and others to the impostor *Barchochebas* (See Pol. Synop in loc.). All these may doubtless be considered as individual members of *Antichrist*.

" says,

" says, that whoever denies this complex propo-
" sition, is of *Antichrist**." The reason is obvious: such opinions involve a direct opposition to Christ in a most essential part of his character. A denial of the incarnation of the second person in the Trinity is in fact a denial of the atonement. If Christ had not been *really* a man, he would have been incapable of suffering for our sins: if he had been a *mere* man, no sufferings of his could have been accounted meritorious, he would have been unable to make satisfaction for iniquity.

2. *He is Antichrist, that denieth that Jesus is the Christ.* This may partly be considered as *the Antichristianism* of the unbelieving *Jews*, and partly as that of *the Cerinthians* described with more precision than it was in the former definition. It is not enough to believe in *a* Christ; we must likewise believe that *Jesus* is the Christ. This was denied, both by *the Jews* who asserted that Christ was not revealed in the person of Jesus; and by *the Cerinthians*, who maintained that Jesus was a mere man, not the Christ, but only under the tutelage of the supposed superangelic being Christ.

3. *He is Antichrist, that denieth the Son.* This is a step further in the mystery of iniquity. It is a denial of the sonship of Christ. Jesus himself might be a mere man, distinct from the Christ, and only under his tutelage; while the Christ might be allowed to be a superangelic being, the only begot-

* Bp. Horsley's Tracts. p. 109.

ten Son of the Father. But to deny the Son is to deny his mysterious personal relationship to the Father; it is to deny the existence of any such being as the Son. This was the heresy of *the Ebionites*, and afterwards of *Paul of Samosata* and *Theodotus of Byzantium*. In those, who wholly reject Christianity, it is *Deism*, the next step to *Socinianism*.

4. *He is Antichrist, that denieth the Father and the Son.* When the Father is only denied by implication, and in consequence of a denial of the Son, this amounts to no more than *Socinianism* or *Deism*. For he, who denies the personality of the Son, must of course deny the personality of the Father also; because the terms *Father* and *Son* are correlative, and, if there be no Son, neither can there be any Father. But, when both the Father and the Son are explicitly denied, when the Father, considered as the fountain of Deity, is no less denied than the Son; this seems to amount to unqualified atheism. At least St. Jude ascribes to the scoffers of *the last time*, not merely an implied, but an avowed, denial of God *.

Such are the scriptural badges of *Antichrist:* all therefore, who bear them, are his members. The existence of his blasphemous principles, in one shape or another, is commensurate with the whole period of the Christian dispensation: but his peculiar reign, his open development, is confined to *the last days*

* "Denying the only Lord God and our Lord Jesus Christ." Jude 4.

of

of *the last time.* As St. John declares, that, even when he wrote, the spirit of *Antichrist* was already in the world, and that many individual antichrists had appeared and would continue to appear through the whole period of *the last time*, as meaning *the Christian dispensation;* so, in a similar manner, both St. Peter and St. Jude represent persons of the same principles of those which should be openly avowed and acted upon in *the last days*, as intruding into the feasts of charity usual among the primitive Christians, and consequently as contemporary with themselves *. Events have amply shewn the accuracy of these declarations. The opinions of *Antichrist*, variously modified, were lurking in the Church even in the earliest ages: it has been our lot to behold them embraced without disguise, and in their worst form by a whole nation. "The beginning of "the monster was in the apostolic age; for it were "easy to trace the pedigree of French philosophy, "jacobinism, and Bavarian illumination, up to the "first heresies: but it is now we see his adolescence †."

"The idea, which the early Christians in general "formed of *Antichrist*, was that of a power to be "revealed in distant times, after the dissolution of "the Roman empire; of a power to arise out of the

* See the preceding citations.

† Bp Horsley's Letter on Isaiah xviii. p. 105. See this matter very curiously shewn at large in the Abbè Barruel's Memoirs of Jacobinism.

"ruins

" ruins of that empire *." This opinion, that has ever prevailed in the church respecting the manifestation of some great opponent of the Messiah at an era far remote from the apostolic age, St. John by no means controverts; although he charges his disciples to be upon their guard, inasmuch as there were many even then in the world who were tainted with the principles of *Antichrist*. " *Ye have heard*," says he, " that the Antichrist shall come." But *whence* was it that the primitive Christians heard this? Such language almost necessarily leads us to suppose, that St. John referred to some prophecy, which foretold the manifestation of a power that should answer to his description of *Antichrist*, even in the worst part of that monster's character. Now where shall we find a prophecy foretelling the rise of a power, which should deny both God the Father and God the Son, except that remarkable one by Daniel of *the wilful king* †? Compare this prediction with the Apostle's description, bearing in mind his reference *Ye have heard;* and see whether they do not exactly tally together: at least, they tally together, if I be right in my proposed interpretation of *the desire of women;* and of this I see not any reason to doubt ‡. Daniel announces a power, which should speak marvellous things against the God of gods, and which should alike disregard the God of his

* Bp. Hurd on Prophecy, vol. ii. serm. 7. § II.

† Dan. xi. 36, 37.

‡ Vide infra chap. vi. § I. i. (4.)

fathers

fathers and him who from the earliest times has been the desire of women. St. John reminds the primitive Christians, *Ye have heard* that *Antichrist* shall come. Various indeed, though readily melting into each other, are the shades of his character. His spirit is already in the world, although it is not yet openly revealed, or exhibited to mankind in an embodied form. But, whenever this takes place, whenever the wilful tyrant shall arise out of the ruins of the Roman empire agreeably to the expectation of the Church, he shall deny (as ye have already heard from prophecy) both the Father and the Son.

In short, the Prophet and the Apostle seem to be the best commentators upon each other's meaning. I know not what the Apostle can be supposed to refer to, if he do not refer to this prediction. And, if he *do* refer to it, then his meaning must be explained by Daniel, and Daniel's meaning by his.

If there be any propriety in these remarks on the scriptural character of *Antichrist* as delineated by St. John, it will follow that *the Papacy* cannot be intended by *Antichrist*, because it answers in no one particular to his character *. The superstition of

* The title of *Antichrist* has usually been applied to *the Pope* by protestant expositors, and by the Waldenses and Albigenses before the era of *the Reformation:* but I cannot find, that they have any warrant from *Scripture* for so doing. The corruptions of *the Papacy* are largely indeed predicted under the name of *an Apostasy;* which was to consist partly in the superstitious will-worship

of *that great Apostasy* is indeed to prevail to the very end of *the* 1260 *days*, and is therefore to be contem-

worship of Saints, partly in the persecution of the pious, and partly in the exercise of a catholic tyranny over the Church: and *the Papacy* itself is described under the symbols of *a little horn*, *a harlot*, and *a two horned-beast:* but *the Pope* is no where, that I have been able to discover, termed *Antichrist:* for he bears about him none of the scriptural badges of *Antichrist*. The identity of *Antichrist* and *the little horn* has been rather assumed than proved.

Since this was written, my opinion, that *the Pope* cannot be *the Antichrist* described by St. John, has been strenuously, though (I think) very unsuccessfully, opposed by Mr. Whitaker. As my sincere desire is that the point may be thoroughly discussed, I shall subjoin the substance of my answer to him.

The statement of the whole question is simply this. St. John assures his disciples, that, at the very moment when he was writing, there were *many antichrists* already in the world: and he afterwards speaks singularly of *one Antichrist*, whom by way of eminence he styles *the liar*, and whose leading characteristic should be *a denial of the Father and the Son*. Here then we have *many antichrists* and *the Antichrist:* and the former are declared to be contemporary with the Apostle. Now we know, that, when St. John lived, there was not in existence *any embodied power*, either the papal or any other power, that could in its corporate capacity be styled *the Antichrist*. Hence we may conclude, that his contemporaries, *the many antichrists*, were *detached individuals* professing some characteristic opinions which were the cause of their being so named: and, on the other hand, that *the Antichrist* is no individual, but *a collective body of individuals*. The question then is, What *were* the opinions of *the many antichrists*? Were they closely connected, or were they wholly unconnected with that of *the Antichrist*, according to St. John's description of it? Does the Apostle give us any clue to ascertain this point? He explicitly declares, as if to prevent the

contemporary during the latter period of its existence with *the reign of Antichrist:* but the domination

the possibility of error, that "every spirit which confesseth not "that Jesus Christ is come in the flesh, is not of God: and "this is that *very essence or spirit* of the Antichrist, which ye "have heard shall come, and indeed even now is in the world." Thus it is plain that what St. John calls *the spirit of the Antichrist*, is *a denial that Jesus Christ is the promised Messiah, the Word of God, manifested in the flesh.* But if this spirit, which is the spirit of *the Antichrist*, were in the world when St. John wrote, and if *many individual Antichrists* were likewise in the world at the same time; I know not what we can conclude but that *these individual antichrists* were men more or less infected by the spirit of *the Antichrist* or *the liar*, which we are unequivocally told is *a denial of the Son*, and thence by implication *a denial of the Father* also. Accordingly St. Paul, St. Peter, and St. Jude, all concur in asserting, that men, possessed by such a spirit as St. John calls *the spirit of the Antichrist*, even the very spirit which we have seen embodied in these last days, had at that early period insinuated themselves into the Church. How then can any thing that St. John here says prove *the Pope* to be *the Antichrist*, namely *the Antichrist whose spirit was then in the world?* All that the Apostle teaches his disciples is, that since the delusive spirit of *the Antichrist* was already working, they might be sure that they were living in *the last time* or under *the last dispensation*, and need not look for *any further dispensation.* As yet however, although there were *many individual antichrists* in the world, *the great Antichrist* himself, whose special badge should be *a denial of the Father and the Son*, was not manifested. His *spirit* indeed was already working in the children of disobedience, but *he himself* was not as yet revealed: nor does the Apostle give us the slightest intimation, that his appearances would be connected either with the taking away of that which prevented the development of *the papal man of sin*, or with the commencement of *the* 1260 *years.* On the contrary,

nation of *that infidel tyrant* is so strongly marked by *atheism, insubordination,* and *a total want of all the*

contrary, wherever he mentions *the Antichrist,* he studiously and almost anxiously tells us, that one of his chief badges is *a denial of the Messiahship and proper incarnation of Jesus Christ.*

Mr. Whitaker however argues, that, since I allow *the man of sin* to be *the Pope;* since *the man of sin* is said to oppose and exalt himself above every one that is called *god* or that is worshipped; and since the word, which St. Paul uses to express this opposition, is *anticimenus:* therefore, because *the man of sin* is *anticimenus,* or *one that opposeth himself* against all that is called *god,* he must be *antichristus.* This whole argument is founded on a misconception of the text. *The gods,* that *the man of sin* was to oppose, were *mere earthly gods;* in other words, *kings* and *emperors.* He was to oppose himself to every one that is called *god,* and to every thing august and venerable; to every *sebasma,* in allusion to *sebastus* or *augustus* the title of the Roman emperors (See Bp. Newton's Dissert. on *the man of sin.*). Hence it is plain, that an opposition of this nature will not constitute the Pope *Antichrist.* Impiously as the Bishops of Rome have sat in the temple of God, shewing themselves that they are God, this has been done rather in conjunction with God, than in opposition to him. In the height of their profane madness, they never thought of *denying* either the Father, or the Son; but rather affected to act by their commission and under their authority, considering themselves as a sort of God upon earth, and claiming to be the sole vicars of Christ. To sum up the whole; the prophecy respecting *the man of sin* has, indeed, been exactly accomplished in *the Popes:* but St John's definition of *the liar* or *the Antichrist,* whose spirit was even then in the world, is by no means applicable to *the Popes;* because their characteristic mark as a body was neither *a denial of the proper incarnation of the pre-existent Word,* nor *a denial of the sonship of the Christ,* nor *a denial of the Father either implied or explicit.*

In

the kinder affections of our nature; that for a season, till he has united himself with *the man of sin* the domineering head of *the Apostasy*, the abominations even of *the papal superstition* are scarcely visible near the infernal glare of *avowed Anti-christianity.*

III. It requires some degree of circumspection clearly to ascertain the meaning of the phrase of

In short, we can with no degree of propriety apply to *the Pope* those parallel texts 1 John ii. 22. Jude 4. and 2 Peter ii. 1.

If indeed we choose arbitrarily to annex some other idea to the word *Antichrist* than St. John has taught us to annex to it, I have no objection in *this* sense to say that *the Pope* is *an anti-christ*, because he has ever shewn himself a most notorious enemy to the pure religion of the Gospel. But, so long as I acknowledge the authority of the epistles of St. John, I must peremptorily deny that *the Pope* is *the Antichrist;* because I am plainly taught, that, whenever the monster should be publicly revealed, he should be known by his *denial of the Father and the Son.*

Dr. Doddridge attempts to explain away this natural objection to the application of the character of *Antichrist* to *the Pope;* but in a manner, that to myself at least appears nothing better than a mere quibble. He says, that "*Popery* is an usurpation entirely inconsistent with a due *homage* to Christ," and therefore that *the Papacy* is *Antichrist.* But what has this to do with an express *denial* of Christ? It is surely a most unsatisfactory answer to those, who as he himself observes, "have argued, "that *the Pope* cannot be *Antichrist*, because he *confesses* Christ, "and that it must necessarily be some entirely *opposing* person "or sect, and which does not bear the christian name" (Paraph. 1 John iv. 3.). As little satisfactory to me is Pyle's gloss. Preface to 1 John.

Ketz

Ketz or *Eth ketz* *, *the end*, or *the time of the end*, so frequently used by Daniel. To myself it certainly appears to mean *the termination of the whole* 1260 *days*; the conclusion of *the great drama of the two-fold Apostasy and the reign of Antichrist.* I conceive *the time of the end* to commence, so soon as *the* 1260 *days* expire; and to extend through *the* 75 *years* which intervene between *the end of the* 1260 *days* and *the beginning of the season of millennian blessedness.* I believe it in short to be the awful period, during which the judgments of God will go abroad through all the earth, and during which his great controversy with the nations will be carried on †.

1. Before I attempt to shew that such is the import of the phrase, it will be proper for me to observe, that a very different interpretation of it has been given by Mr. Mede, in which he has been followed by Bp. Newton. Instead of supposing it to mean *the termination of the* 1260 *days*, he conceives it to denote *the latter days of the Roman empire* or *the whole duration of the* 1260 *days* ‡.

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* עת קץ or קץ.

† *The time of the end*, or at least, *the first portion of it* which contains 30 *years* (Dan. xii. 11.), synchronizes with *the last apocalyptic vial*, which will begin to be poured out so soon as *the* 1260 *days* shall have expired.

‡ Yet it is worthy of notice, that in two places Bp. Newton understands the phrase precisely as I do; namely, as denoting not *the continuance*, but *the termination of the* 1260 *years.*

Commenting

In support of this opinion, I cannot find however, that he brings forth any argument, excepting one which is built upon his own exposition of the question and answer recorded by Daniel: "Until how long shall be the end of the wonders? "It shall be until a time and times and a half*." Now the import of this passage Mr. Mede supposes to be, that the period styled *the end of the wonders*, or (as he translates it) *the latter end of the wonders*, shall be in length *three times and a half* or 1260 *years*. Whence he argues, that, since

Commenting upon Dan. xi. 35, he observes, "These calamities were to befal the Christians to try them, and purge, "and make them white, not only at that time, but even to *the* "*time of the end*, because it is yet for a time appointed: and "we see, even at this day, not to allege other instances, how "the poor protestants are persecuted, plundered, and murdered, "in the southern parts of France." Dissert. xvii. in loc.

To the same purpose is his comment on Dan. xii. 9. "It "is indeed no wonder that we cannot fully understand and explain these things; for, as the angel said to Daniel himself, "though *many should run to and fro*, and should inquire and "examine into these things, *and* thereby *knowledge should be* "*increased*; yet the full understanding of them is reserved for "the time of the end, *the words are closed up and sealed till the* "*time of the end*.—As Prideaux judiciously observes, it is the "nature of such prophecies not to be thoroughly understood, "till they are thoroughly fulfilled." Dissert. xvii. in loc.

In both these passages, unless I greatly mistake their import, Bp. Newton considers *the time of the end* as being yet future, "and as commencing so soon as *the men of understanding* or *the witnesses* shall have ceased to prophecy in sackcloth, that is to say, at *the end of the* 1260 years.

* Dan. xii. 6, 7.

such

such is to be the length of this *latter end, the time of the end* must denote *the whole period of the* 1260 *years**.

Were such an exposition of the passage allowable, it would at least render it *ambiguous;* for we should not be absolutely obliged to concede, that, because *it* was allowable, no *other* was allowable: but it appears to me to be by no means allowable; and I believe that our common English version has accurately expressed the sense of the original, although it doubtless is not quite literal †.

If we consider the general context of the passage, Daniel first speaks of *the end of certain wonders,* and immediately afterwards of the *finishing of all these things.* Now *all these things* plainly appear to be the same as *the wonders* ‡. But, if *all these*

* Mede's Works, B. iv. Epist. 54—B. v. Chap. 9. Both Mr. Mede and Bp. Newton make a very important use of the sense which they annex to the phrase of *the end* or *the time of the end.* They suppose, that *the kings of the south* and *the north,* mentioned by Daniel as attacking *the wilful king,* are *the Saracens* and *the Turks.* Now, whatever powers these *kings* may be, their wars are said to begin at *the time of the end.* But, if *the time of the end* denote *the expiration,* and not *the continuance, of the* 1260 *years,* they certainly cannot be *the Saracens* and *the Turks.* This subject will be resumed hereafter.

† Mr. Wintle very properly gives the passage the same turn as our English translation. "At how great a distance will be "the end of these marvellous things?"

‡ Hence, in my transcript of the prophecy, I have translated כל אלה *all these wonders,* instead of *all these things* it is rendered in our common English version. The absolutely literal translation is *all these.*

things

things be the same as *the wonders* (which I suppose will scarcely be denied); it seems most natural to conclude that *the finishing of all these things* is the same as *the end of the wonders. The finishing of all these things* however is plainly *the absolute termination of them*, and it is declared moreover to be contemporary with *the restoration of the Jews: the end of the wonders* therefore must at once be *the termination of the wonders*, and must synchronize with *the restoration of the Jews.* Hence *the end of the wonders* cannot denote *the whole period of the* 1260 *years*, but must on the contrary denote *the termination of it;* because *the restoration of the Jews*, even according to Mr. Mede's own opinion *, will synchronize with *the downfall of the papal Roman empire*, and that *downfall* will not take place till after the expiration of *the* 1260 *years.*

This however is by no means the only objection to the exposition in question. Mr. Mede translates the original passage, not *the end of the wonders*, but *the latter end of the wonders;* evidently with a view to excite the idea, that of *a certain period* considered by Daniel as *the period of wonders* (suppose for instance *the whole duration of his last vision*) *the latter portion* is contradistinguished from *the former portion*, and that this *latter portion* is termed by way of distinction *the latter end of the wonders* in opposition to *the first part of the wonders.* In order to appreciate the solidity of this

* Mede's Works, B. v. Chap. 8.

exposition, it will be necessary to have recourse to verbal criticism. Two * words are used in Hebrew to express *the end; Aarith*, and *Ketz* together with its cognates *Ketzah* and *Miketzath*. Now *the former* of these denotes either *futurity in general*, that is to say *the continuance of a future period;* or *the absolute termination of a period:* for it is derived from a root which signifies *after;* and it is obvious, that both *the successive parts of a future period*, and *the absolute termination of it*, are alike after *its commencement* †. Whereas *the latter*, unless I be quite mistaken, never denotes *the continuance of a period*, but always *the termination of it;* for it is derived from a verb which signifies *to cut off* or *to cut short:* whence Buxtorf with much propriety observes, that it denotes *the end*, "quasi *præcisum* "dicas; ubi enim res præciditur, ibi ejus finis est." This *latter* word, not the *former*, is used by Daniel, both in the present passage, and in every other passage where *the time of the end* is spoken of ‡. *The end of the wonders* therefore, when it is considered what word is used in the original to express *the end*, cannot, as it appears to me, denote either

* I do not mean to say, that no more than two words are used; but that these are the two words with which the present discussion is chiefly concerned. Daniel sometimes uses the Chaldaic *Supha* instead of *Ketz*, which signifies precisely the same.

† Hence, as I have lately shewn at large, the Old Testament phrase *Aarith hajomim* signifies *futurity in general reckoned forward from the days of the speaker who uses that phrase.*

‡ Excepting those in which he uses *Supha.*

the

the whole period during which these wonders were transacting, or *the latter part of that period:* but must on the contrary denote *the absolute cutting off* or *termination of the period of the wonders* *.

2. *The end* then, or *the time of the end*, must, agreeably to the import of the original word, signify *the termination of some period* or *another:* the question is, what period? Daniel informs us, *the period of the wonders:* for, since he speaks of *the end of the wonders*, *the end* can only mean *the termination of that period which comprehends the wonders.* Still the question will occur, what is *the*

* It is observable, that, whenever Daniel uses the cognates of *Ketz* to mark time, he invariably uses them in the sense of *the termination of the period* concerning which they speak, never in the sense of *its continuance;* a sense indeed of which I believe them to be incapable: insomuch that, if by *the time of the end* and *the end of the wonders* he means either *the whole* or *a part of the period of those wonders*, he entirely departs from the sense which he elsewhere annexes to these cognate words (See Dan. i. 5, 15, 18, iv. 29. See also Gen. iv. 3. margin. trans.). There is one passage, in which Daniel plainly appears to me to use the words *Aarith* and *Ketz* in direct opposition to each other. "I will make thee know what shall be in the futurity "of the defiance: for it (the vision) shall reach unto the ap- "pointed time of the end" (Dan. viii. 19.). Here *the futurity* (*Aarith*) *of the defiance*, that is to say *the period subsequent to the defiance*, denotes *the whole period of the* 1260 *years*, which synchronizes with *the period of the tyranny of the he-goat's little horn;* while *the end* (*Ketz*), to which the vision is to reach, denotes *the expiration of the* 1260 *years* or *the end of the period of the wonders*, which therefore synchronizes with *the expiration of the* 2300 *years*, to which the vision is likewise to reach. Dan. viii. 13, 14.

period of the wonders? Is it *the whole period of Daniel's last vision,* or is it *the particular period of the* 1260 *years?* This question appears to me not very difficult to be answered. In the earlier part of Daniel's last vision, which treats of the wars between the kings of Syria and Egypt, there is nothing that peculiarly deserves the name of *a wonder. The age of wonders,* on which both Daniel and St. John dwell with so much minuteness and astonishment*, is undoubtedly *the great period of* 1260 *years;* during which the world was destined to behold the wonderful sight of *a two-fold apostasy* from the pure religion of the Gospel, and of the development of *a monstrous power* that set the majesty of heaven itself at defiance. Hence *the period of the wonders* can surely be only *the period of the* 1260 *years;* for let us attentively peruse the writings of Daniel and St. John, and see whether we can discover another period to which we can with the slightest degree of propriety apply the title of *the period of the wonders.* But a yet more positive proof, that *the period of the* 1260 *years* is *the period of the wonders,* may be deduced from the very passage, which Mr. Mede uses to establish his own exposition by assigning to the word *Ketz* a sense which it is incapable of bearing.

" And one said to the man clothed in linen, " which was above the waters of the river, until

* See Dan. vii. 8, 15, 19—22, 28. viii. 9—14, 27. Rev. xi. xii. xiii. xvii. 6, 7.

" how

" how long shall be the end (that is, *the termina-*
" *tion*) of the wonders? And I heard the man
" clothed in linen, which was above the waters of
" the river, when he held up his right hand and his
" left hand unto heaven, and sware by him that
" liveth for ever, that it shall be until a time and
" times and a half; and, when he shall have finished
" to scatter the power of the holy people, all these
" *wonders* shall be finished. And I heard, but I
" understood not. Then said I, O my Lord, what
" is the end of these things? And he said, Go thy
" way, Daniel; for the words are closed up and
" sealed till the time of the end."

A question is here asked, how long a time shall elapse before *the end of the period of wonders* arrives? The answer is, *three times and a half* or 1260 *years:* and it is further declared, that, when *the Jews* shall begin to be restored, *all these wonders*, namely, *all the wonders which were to come to an end at the expiration of the* 1260 *years*, shall be finished. Upon this Daniel inquires, *what is the end of them*:* but the only reply given him is, that *the words are sealed till the time of the end*, or that his prophecies shall not be fully understood till *the end of the wonders* arrives.

Now, if 1260 *years* are to elapse before *the end of the wonders* arrives, and if *all these wonders* are

* Or possibly, *what is the futurity of them;* that is to say, *what shall take place subsequent to them.* The word here used is *Aarith.* See the note on the passage cited at large in Chap. i, § III. 4.

to be finished contemporaneously with *the restoration of the Jews;* it will both follow that *the period of the wonders* must exactly comprehend 1260 *years,* and that *the restoration of the Jews* will commence at *the expiration of that period.* In other words it will follow that *the period of the wonders* is the same as *the period of the* 1260 *years;* and consequently that *the end of the period of the wonders,* or *the time of the end,* denotes *the termination,* not *the continuance, of the period of the* 1260 *years.*

This will yet further appear from comparing together what Daniel says relative to *the time of the end* and what he says relative to *the expiration of the* 1260 *years.*

If *all the wonders* are to be finished at *the close of the* 1260 *years,* and if they are likewise to be finished at *the time of the end;* it is manifest that *the time of the end* must so synchronize with *the expiration of the* 1260 *years,* that it must commence exactly when *the* 1260 *years* terminate.

Accordingly we shall find, that *the wonders,* which are *generally* declared to be finished at *the close of the* 1260 *years,* are *severally* declared to be likewise finished at *this very time of the end.* Thus *the vision of the ram and the he-goat,* which comprehends *the wonders of Mohammedism* or *a portion of the wonders of the* 1260 *years,* is to reach unto *the time of the end**. Thus *the reformation from the great apostasy,* or *the prophesying of the*

* Dan. viii. 17, 19.

two

two witnesses, is to continue in a progressive state to *the time of the end**. Thus the *little horn* is to have *the saints* given into his hand during the space of *three times and a half:* and, although his dominion is to *begin* to be taken away *before* the expiration of that period, even at the era of *the Reformation,* yet it will not be *completely* consumed till *the end* †. Thus *the war of the atheistical king with the kings of the south and the north,* his *invasion of Palestine and Egypt,* and his *subsequent destruction between the seas,* are at once to take place at *the time of the end,* and to synchronize with *the restoration of the Jews;* which will commence at *the expiration of the* 1260 *years,* or *at the time when all the wonders are finished* ‡. Thus the prophecies of Daniel are to be sealed, or, in other words, not receive their full accomplishment so as to be completely understood, till *the time of the end* §. And thus the prophet himself is commanded to wait patiently till *the end,* with an assurance that he shall stand in his lot at *the end of the days* ‖.

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* Dan. xi. 35. † Dan. vii. 25, 26.

‡ Compare Dan. xi. 40—45. with xii. 1, 6—9.

§ Dan. xii. 4, 9.

‖ Dan. xii. 13. "The end *(Ketz* not *Aarith)* of the days." This curious passage both shews plainly, that *the end* or *the time of the end* cannot mean *the whole period of the* 1260 *years;* and gives some warrant to Mr. Mede's opinion, that *the first resurrection,* which immediately precedes *the Millennium,* and which consequently takes place during the lapse of that *intermediate period,* which I believe to be styled *the time of the end,* will be *a literal*

In absolute strictness of speech then, *the end* is the very moment when *the* 1260 *years* expire: but Daniel teaches us to extend it somewhat more widely. He styles *this termination* both *the end of the wonders* and *the time of the end;* by which it appears we must understand *the time at or about the end or the cutting off of the* 1260 *years:* for he informs us, that both *the two little horns* will be destroyed, and that the whole expedition of *the wilful king* will take place, at this *time of the end;* events of such magnitude, that, although they may *commence* at *the end of the period of the wonders,* they plainly cannot be finished in a single *day* or

literal resurrection of the saints and martyrs. Daniel will certainly not stand in his lot during *the* 1260 *years:* but he is directed to wait for that purpose till *the end:* therefore *the end* cannot mean *the* 1260 *years.*

Much the same argument may be deduced from the time specified for the unsealing of Daniel's prophecies. If they are to remain sealed till *the time of the end,* and if *the time of the end* denote *the whole period of the* 1260 *days,* as Mr. Mede supposes; then they will be opened either at the beginning, or during the lapse, of *the* 1260 *years:* but we know, that even now they are not perfectly opened, and moreover that they will not be perfectly opened till after *the overthrow of the Antichristian confederacy* at Armageddon, which takes place subsequent to *the expiration of the* 1260 *years,* and at some era during the lapse of *the* 75 *years,* which intervene between *the end of the* 1260 *years* and *the beginning of the Millennium:* therefore *the time of the end* cannot denote *the whole period of the* 1260 *years,* but must denote *the intervening period of* 75 *years,* in the course of which the now partly sealed prophecies of Daniel will be *completely* opened; that is to say, so fully accomplished as to be *completely* understood.

a single

a single *year*. He does not indeed acquaint us what precise length of time will be occupied in the full accomplishment of these important events, but he teaches us that *75 years* will elapse between *the termination of the 1260 years* and *the commencement of the time of blessedness* or *the Millennium* *. Hence it seems most reasonable to conclude, that these *75 years* constitute what Daniel styles *the end* or *the time of the end;* as being that short portion of intermediate time, which *cuts off* and *divides* the great period of *1260 years* from the great period of *the Millennium.*

* Dan. xii. 11, 12.

CHAPTER

CHAPTER IV.

CONCERNING THE TWO FIRST PROPHECIES OF DANIEL AND THE LITTLE HORN OF THE FOURTH BEAST.

THE prophetic dream of Nebuchadnezzar, and *the vision of the four beasts*, equally predict, that, from the era of *the Babylonian monarchy* to the commencement of *the Millennium*, there should be *four*, and *no more than four empires*, universal so far as *the Church* is concerned.

The first, or *Babylonian empire*, is symbolized by *the golden head of the image;* and by *the lion with eagle's wings.*

The second, or *Medo-Persian empire*, is symbolized by *the silver breast and arms of the image;* and by *the bear with three ribs in its mouth.*

The third, or *Macedonian empire*, is symbolized by *the brazen belly and thighs of the image;* and by *the leopard with four wings and four heads.*

And *the fourth*, or *Roman empire*, is symbolized by *the iron and clayey feet of the image, branching out into ten toes;* and *by the fourth beast* diverse from all the others, being compounded of the three preceding symbols, *a lion, a bear, and a leopard**, and *having ten horns.*

* See Rev. xiii. 2.

The

The accuracy, with which *the three first sets* of these double hieroglyphics describe *the three first great monarchies*, has been so amply shewn by writers upon the prophecies, that it is superfluous for *me* to discuss the subject afresh: I shall therefore confine myself to the history of *the fourth empire*, symbolized by *the feet of the image*, and by *the ten-horned beast.*

The account of *this fourth empire* in *Nebuchadnezzar's dream* is simply, that it should be as strong as iron, and break in pieces and bruise *the three preceding empires;* but that it should afterwards be divided into *ten kingdoms*, answering to *the ten toes of the image*, which, like a mixture of clay and iron, should not be equally powerful, but partly strong and partly weak: that the sovereigns of these different kingdoms should be perpetually contracting matrimonial alliances with each other, but that nevertheless they should not cohere together the better on that account*; for, although one or two of the kingdoms might be thus united together under a single government†, yet that the principle

* "Whereas thou sawest iron mingled with miry clay, they "shall mingle themselves with the seed of men: but they shall "not cleave one to another, even as iron is not mixed with "clay" (Dan. ii. 43.). The interpretation of this passage, which I have adopted, seems to me by much the most simple and natural. See Bp. Newton's Dissert. in loc.

† *The empire of Charlemagne* forms a seeming exception to this statement: but, as we shall hereafter see, *that empire* is predicted under the symbol *of the last head of the great Roman beast, a head* that

principle of adhesion should be so completely destroyed, that there never should be *a fifth universal monarchy like the four preceding ones:* on the contrary, that *the only fifth empire* should be of *a spiritual nature,* which was to break in pieces and consume all the other kingdoms, and stand, itself, for ever.

To see how exactly the whole of this prophecy has been accomplished, excepting the last particular which is still future, we need only read the modern history of Europe.

The account of *the fourth empire,* in *the second prophecy of Daniel,* varies from that, in *the dream of Nebuchadnezzar,* only by the introduction of *another power,* not mentioned before among *the ten sovereigns,* which is termed *a little horn.* The description given of *this eleventh power* is, that it came up among *the other ten horns:* that *three* of *the first horns* were plucked up before it: that it had eyes like the eyes of a man, and a mouth speaking great things: that its look was more stout than its fellows: and that it " made war upon the " saints, and prevailed against them, until the An- " cient of days came, and judgment was given to " the saints of the Most High, and the time came " that the saints possessed the kingdom." Upon Daniel's inquiring the meaning of *this symbol,* he is informed by the interpreting angel, that it repre-

that should be commensurate with *the whole beast.* After the death of Charlemagne, his vast dominions soon fell asunder, and *the Roman empire* again returned to its divided state.

sents

sents *a power*, which was to rise up behind *the ten kings*, and was to *subdue* or *depress three of them*: that it was, in some respect or another, to be different from all the rest of the kings: that it was to speak great words by the side of the Most High: that it was to wear out or persecute the saints of the Most High: that it was to change times and laws: and that it was to continue in the possession of a tyrannical authority until *a time, and times, and the dividing of time*, or *three prophetic years and a half*; in other words, till the commencement of *the time of the end*, which ushers in *the reign of the saints* or *the apocalyptic Millennium*; for, since *the little horn* was to prevail both to *the beginning* of *this reign of the saints*, and to *the end* of *the three years and a half*, it is manifest, that, when *the three years and a half end*, the *reign of the saints will be about beginning* *. Exactly at the same time, *the Roman beast*, or *the fourth great empire*, from among whose *ten horns the little horn* was to arise, will be slain; and *that* on account of the sin which he has contracted by tolerating and sanctioning the great words spoken by *his little horn* †: for *the Roman beast* in *his revived state* ‡, and *his little tyrannical horn*, are

* Compare Dan. vii. 21, 22. with ver. 25, 26.

† "I beheld then, *because* of the voice of the great words "which the horn spake; I beheld, even till the beast was "slain." Dan. vii. 11.

‡ This *revived state of the Roman beast* is expressly mentioned by St. John, though not particularly noticed by Daniel (See Rev. xiii. 1. and xvii. 8, 11.). The subject of his *revival* will be resumed hereafter.

each

each to continue in power during the very same period of *three years and a half* or 42 *months*; consequently they are to *begin* and *end* their career together*.

At the termination then of this period, *the fourth beast* and his *little horn* will be utterly destroyed, and given to the burning flame; and *the triumphant reign of Christ*, or *the kingdom of the mountain*, will commence †. But *the three other beasts*, namely, *the Babylonian*, *the Medo-Persian*, and *the Macedonian*, which were all *idolatrous beasts* as contradistinguished from *an apostatically idolatrous one*, although *their dominion* or *their power of oppressing the Church* be taken away, will have *their lives* or *idolatrous principles* prolonged for a season and a time: that is, prolonged, *after* the utter destruction of *the revived fourth beast* and *his apostatical principles*, and consequently *during* the reign of the saints; which, as we have seen, is to commence at the death of *the fourth beast*.

The lives however of *the three beasts* are only to be prolonged for a season. Unreclaimed by the glorious manifestations of God in favour of his *Millennian Church*, they will still persevere in their idolatry; and, at the close of *the thousand years*,

* Dan. vii. 25. Rev. xiii. 5.

† I may here repeat, what I have already observed, that, after the expiration of *the* 1260 *years*, God's controversy with the nations, in the course of which *the beast* and his *little horn* will be destroyed, will occupy a period of at least 30 *years*: consequently, in *absolute* strictness of speech, they will not be destroyed *precisely* at the end of *the* 1260 *years*; but only the judgments of God will then begin to go forth against them.

will

will arrive at such a pitch of daring impiety, as to make an open attack even upon *the beloved city*. But fire from the Lord will consume them; and *the Church of Christ* will be finally translated from *earth to heaven* *.

I. No doubt has been entertained by most commentators upon the prophecies, that Daniel's *fourth beast* is *the Roman empire* †; nor by most *protestant* commentators, that *the ten horns of the beast* are *the ten independent kingdoms* into which *that empire* was finally divided. But there has not been quite the same unity of opinion, at least not of late, respecting either the character of *the little horn*, or *the three kings* whom it was to subdue.

* Both St. John and Ezekiel agree in calling *the nations*, which will continue unreclaimed during the Millennium, *Gog and Magog*. See Ezek. xxxviii. and xxxix. and Rev. xx. 8, 9.

† "All ancient writers, both Jewish and Christian, agree "with Jerome in explaining *the fourth kingdom* to be *the* "*Roman*. Porphyry, who was a heathen, was the first who "broached the other opinion; which, though it hath been "maintained since by some of the moderns, is yet not only "destitute of the authority, but is even contrary to the author- "rity, of both scripture and history. It is a just observation "of Mr. Mede, who was as able and consummate a judge as "any of these matters. *The Roman empire to be the fourth* "*kingdom of Daniel, was believed by the Church of Israel both be-* "*fore and in our Saviour's time; received by the disciples of the* "*Apostles, and the whole Christian Church, for the first* 300 "*years, without any known contradiction. And I confess, having* "*so good ground in Scripture, it is with me* tantum non articulus "fidei, *little less than an article of faith.*" Bp. Newton's Dissert. in loc.

1. Mr.

1. Mr. Kett supposes, that the history of *the little horn of the fourth beast*, is, "an epitomè of the "whole history of *Antichrist* *;" who, according to his scheme, is *a triple monster*, compounded of *Popery*, *Mohammedism*, and *Infidelity* †. Hence he conjectures, that *the little horn of the he-goat* ‡ is nearly allied to *the little horn of the fourth beast*, and in some measure even the same: for, as *the eastern little horn* is upon his plan primarily *Mohammedism*, and ultimately *Infidelity*: so *the western little horn* is primarily *Popery*, and ultimately *Infidelity* likewise. Nay it is even more: for, if I rightly understand Mr. Kett, it also includes *Mohammedism*; inasmuch as Daniel's account of it "is to be considered as an epitomè of the *whole* "history of *Antichrist*," that is, of *Antichrist* in *every one* of *the three forms* which Mr. Kett ascribes to him. "In the main points of opposition "to Christ," says he, "and of persecution of his "servants, *all the branches* of *Antichrist* must neces- "sarily agree; but the marks which distinguish "*these confederate powers* from *each other*, appear "to me very strongly discriminated *in these different* "*visions* of Daniel. *All* foretel the power of *Anti-* "*christ*, and contain allusions perhaps to *all* the "different forms of that power: but each vision "seems to describe *one* of these forms with *peculiar* "*distinctness*, while it points to *some* circumstances

* Hist. the Interp. Vol. i. p. 340. † Ibid. p. 309.
‡ Dan. viii. 9.

"which

" which strongly characterize *that* power, which " was to arise the *last*, and, if we rightly conjecture, " will prevail the *most*, and which are not easily " appropriated to either of the other*. The symbol " of *a little horn* is applicable to *Antichrist* in the " *beginnings* of all its forms, *Papal, Mohammedan,* " and *Infidel. The power of Antichrist* is still *the* " *little horn:* but, *as exerted in Greece and the* " *East*, it is described as *the little horn of the he-* " *goat* or *the third empire*, and this even to the pre- " sent hour; for the seat of the Mohammedan em- " pire is Grecia, or what is called the *Greek em-* " *pire.* As exerted *in Italy and the West*, it is de- " scribed as *the little horn of the fourth beast*, or " *the fourth empire.* But it is remarkable, that in " those predictions, which the angel expressly de- " clares will be accomplished towards the end of the " appointed time, this distinction of *East* and *West*

* I have not been able clearly to discover, *which* of the three visions Mr. Kett supposes to describe *with peculiar distinctness* the *infidel Antichrist*. According to his plan, *the little horn of the fourth beast* is primarily *the Papacy*, secondarily *Mohammedism*, and ultimately *Infidelity* (Hist. the Inter. of Proph. Vol. i. p. 378. et infra): *the little horn of the he-goat or the third beast* is primarily *Mohammedism*, and ultimately *Infidelity* (ibid. p. 355. et infra): and *the king, predicted in Daniel's last vision*, is both *the Papacy*, in which case his antagonists, *the king of the South* and *the king of the North*, are *the Saracens* and *the Turks* (Ibid. p. 368.); and he is likewise *a double type of Antichrist* (Ibid.). In *the table of contents*, indeed, prefixed to his second volume, he speaks of *the little horn of the fourth beast* as being solely *the infidel power;* but the table itself by no means quadrates with the contents of either volume.

" seems to be lost, both in this of *the Ram and the* " *He-Goat*, and in the following vision (which I con- " ceive intended *particularly* to describe *the Mo-* " *hammedan* and *Papal powers)*; and *Antichrist* " appears with all the subtlety and fury and univer- " sally extended tyranny, with which we find him " delineated in *the Revelation* under the symbol of " *the second beast*, and which corresponds with *the* " *little horn* in the vision of *the four beasts*, which " is to be considered as *an epitomè of the whole* " *history of Antichrist* *. And this circumstance, " I apprehend, intimates the *general* apostasy and " persecution which is to take place under *the infidel* " *power*, which was to succeed the violence of *the* " *two former*, and be an instrument of punishment " to their adherents, and of trial to the church of " Christ †."

What *the three horns* or *kingdoms* are which the prophet beheld plucked up before *the little horn*, Mr. Kett does not himself attempt to decide; but, agreeably to his supposition, that *this little horn* is a symbol of *Antichrist in all his three forms*, he seems to think that *every one of these three forms* will respectively depress *three kingdoms*. " When " we considered *the vision of the beasts, and the* " *little horn which arose among or after the ten*

* Mr. Kett means, that *the little horn*, not *the vision of the four beasts*, is the epitomè of the whole history of *Antichrist*. " This " account of *the little horn*," says he, " I consider as an epitomè " of the whole history of *Antichrist*." Vol. i. p. 340.

† Hist. the Interp. of Proph. Vol. i. p. 347.

" *horns*,

"*horns*, it was observed, that this vision probably "contained *a description of the whole of Antichrist.* "The *distinct* pictures, which we have since seen "of *the Mohammedan* and *papal forms* of this "power, appear to confirm this idea. And, when "we reflect upon the superior solemnity of the con- "clusion of *this first vision*, it will, I think, seem "probable, that in this general description the *last* "of the forms it was to assume would be the *most* "particularly noticed, if any were particularized "above the rest. We shall find, I think, upon ex- "amination, that this was really the case. These "*ten kingdoms* do not *necessarily* appear to belong "to the *western* division of the empire *; and it "seems clear that this broken form is to remain "till the judgment is set. We are therefore at "liberty to suppose, that *this little horn*, which is "*Antichrist*, represents both *the Mohammedan* "*power in the east*, and *the Papal power in the* "*west;* which were in fact raised up nearly to- "gether: and, if the description of *this horn* be "found fairly applicable to *another power* which "was to arise afterwards within the bounds of the "ancient Roman empire (as we gather from the "consideration of other prophecies), we may as "naturally conclude, that it was designed to repre- "sent *that power also.* If this be granted, and "surely it can hardly be denied, the different opi-

* It will hereafter be shewn, that they *do* necessarily belong to the western division of the empire.

" nions of commentators respecting *this horn*, so far " from being discordant, will be found in unison, " and more loudly sound the harmony of prophetic " truth *. Those, who see *the Mohammedan power* " in *the little horn which arose from the fourth* " *beast*, generally suppose *Egypt*, *Asia*, and *Greece*, " to be *the three horns* plucked up by the roots " before

* This method of shewing *the concordance of commentators*, and *the harmony of prophetic truth*, would, I fear, have but very little weight with a captious infidel. Such a person would naturally say, " If *a single symbol* may *at once* represent *so many* " *different powers*, it is impossible that there should be any cer- " tainty in prophecy. A symbol *must* typify *some one specific* " *power*, to the *exclusion of all others;* or else it may be made to " signify just what the commentator pleases. In *one age* it may " be convenient to apply it to *Mohammedism;* in *another*, to " *Popery;* in *a third*, to *Infidelity*. *Mr. Kett* informs us, that " it represents them *all*. *A succeeding writer* may apply it to *a* " *power not yet arisen*. What opinion can we form of so very " ductile a prophecy as this?" These objections I am unable to answer upon Mr. Kett's plan: but nothing is more easy, if we adopt the simple and reasonable scheme of " utterly deny- " ing the possibility of *a chronological prophecy* being capable " of receiving more than *one* completion; and of allowing no " interpretation of it to be valid, except the prediction agree " with its supposed accomplishment in *every* particular." On these principles, the answer would be sufficiently obvious. " There is *a certain power*, which *perfectly* accords with this " symbol of *the little horn* both *chronologically*, *locally*, and *cir-* " *cumstantially;* therefore *the symbol* must relate to *this individ-* " *dual power*, and to *none else;* to none either of those which " *preceded* it, or which hereafter may *succeed* it. History *un-* " *deniably* shews us, that *the power* in question *does* agree in all " these points with *the symbol:* we *know* that Daniel flourished " long

" before it. Bp. Newton, in his application of " this prophecy to *the papal power*, considers them " to be *the exarchate of Ravenna, the kingdom of* " *Lombardy*, and *the state of Rome;* and observes, " that *the pope* hath in a manner pointed himself " out for the person described, by wearing the " triple crown. We can at present form no " opinion concerning *the three horns*, which are " to be eradicated by *the infidel power;* whether " absolutely *kingdoms* be meant or whether *in-* " *dependent states* may be considered as a suf- " ficient explanation: but posterity may be en- " abled to decide upon this subject perhaps more " clearly than the partial fulfilment of this pro- " phecy has hitherto enabled us to do, respecting " the conquests of *the Mohammedan* and *papal* " *powers* *."

The foregoing plan of Mr. Kett appears to me much too complicated and intricate to be probable. If *one and the same horn* is to symbolize *three different powers*, there certainly cannot be any precision or definiten ss in the prophecy; for it must be *mere* conjecture to attempt to determine, *what*

" long before *this power* arose: we *know*, that in his days no " *human* wisdom *could* have foreseen that it *would* arise: how " then are we to account for this exact correspondence be- " tween *the symbol* and *the power*, except by allowing the divine " inspiration of him, to whom the mystic vision of *the four* " *beasts* was so accurately revealed, and to whom at the same " time a literal interpretation of it was prophetically detailed?

* Hist. the Int. of Proph. Vol. i. p. 376.

part

part of the history of *the little horn* belongs to *one* of *the three powers*, and *what* respectively to the *two others*. From the language of Daniel himself no such system can be fairly deduced. Throughout the whole vision of *the four beasts*, the *little horn* is described as strictly and simply *one power*, uniform and consistent in its conduct, performing a certain number of clearly defined actions, and continuing in the exercise of a tyrannical authority the precise term of *three prophetic years and a half*. It is surely then highly improbable, and extremely unlike the usual method of Daniel's writing, to suppose, that, while in the exuberance of his symbolical imagery he gives *two* several hieroglyphical descriptions of *the first* and *fourth empires* and no less than *three* such descriptions of *the second* and *third empires* *; he should nevertheless be suddenly reduced to such a poverty of imagination as to represent *three very different powers* by *one and the same symbol*, thereby involving the history of *those powers* in the most impenetrable obscurity and the most perplexing uncertainty. To repeat an observation which I have already made, if *various symbols* be used to represent the *same thing*, we shall be in no danger of mistaking the prophet's meaning, provided only we can ascertain the import of *each individual symbol;* but, if, on the contrary, in the course of a single passage, *the same symbol* be used to express *many different*

* Dan. ii. vii. viii.

things,

things, it will be impossible to understand a prophecy couched in such ambiguous terms, because we can never be sure, when we proceed to consider the prophecy article by article, to *which* of those different things *each article* is to be referred. On these grounds I feel myself compelled to reject Mr. Kett's interpretation of the history of *the little horn*, as resting upon no solid foundation, and receiving no warrant from the plain language of Daniel.

2. Mr. Galloway, avoiding the perplexity introduced by Mr. Kett, supposes, that *the little horn* is *one*, and only *one*, *power*; which power he conjectures to be *revolutionary France*. Many however are the difficulties which must be overcome, before such an opinion as this can be satisfactorily established. The difficulties are these. *The horn* is termed by the prophet *a little horn*, and is represented as *a distinct power* from *the other ten horns*; whereas *France* is not only *one* of these *ten horns*, but *the very largest* of them all: and *this little horn* is to *subdue three of the first kings*, to *wear out the saints of the Most High*, and to *continue in power during the space of a time, and times, and the dividing of a time*; whereas *none of these marks* appear, at the first sight, to be at all applicable to *revolutionary France*.

With regard to the epithet *little*, Mr. Galloway will not allow it to be taken in the literal and most obvious sense. "It cannot," says he, "be *little* "in respect to strength and power; but he is, in "the

"the sense of the prophet, as I humbly appre-
"hend, *little*, and of no weight, in the scale of
"virtue and religion, and of *little* or no account
"in the sight and estimation of God. He is *little*
"and worthless, because he is to exceed in wick-
"edness all before him. In this sense the word is
"used in many passages of Scripture *. Moreover
"his power, however great for a time, is *little*, be-
"cause it is to continue but a *little* time when
"compared with other prophetic periods; and it
"is *little* indeed when compared with the power
"of Christ, who, according to St. Paul, *shall con-*
"*sume it with the spirit of his mouth, and destroy*
"*it with the brightness of his coming*. With this
"sense of the word *little*, all its other tropes, as we
"shall presently find, are in perfect agreement;
"and therefore we may conclude it is the true li-
"teral sense †." *The three kingdoms*, which *the little horn* was to subdue, Mr. Galloway conjectures to be *the kingdom of France*, *the Statholderate of Holland*, and *the Helvetic union or Swiss confederacy* ‡. And *the saints of the Most High*, whom it was to wear out, he supposes to be *the popish clergy of France*, and *such of the laity as adhered to them* §.—The prophet however asserts, that *the little horn* was to wear out *the saints* during the space of *three years and a half*. These

* The texts, which Mr. Galloway cites in favour of this interpretation, are the following: 1 Sam. xv. 17. Nehem. ix. 32. Isaiah xl. 15. Micah v. 2.

† Comment. p. 401. ‡ Ibid. p. 419. § Ibid. p. 417.

years

years have been usually thought to be *prophetic years*, in which case they would be the same period as *the forty-two prophetic months*, or *the twelve hundred and sixty prophetic days:* but Mr. Galloway maintains, that they are mere *natural* or *solar years:* and cites, in proof of his supposition, the history of Nebuchadnezzar, whose madness was to continue *seven times*, or *seven natural years*, not *seven prophetic years* *. *The three times and a half* then, during which *the horn* was to wear out *the saints*, are, according to Mr. Galloway, *the three natural years and a half*, during which Christianity was formally suppressed by law in France. "Taking," says he, "certain late events, which have "come to pass in *France*, as my guide, I am led "to interpret these numbers into *three (literal) "years and a half:* a construction, not only justified by the text, but clearly supported by the "events. For, if we date the beginning of this "period, at the time of the last dreadful decree for "the exile of the clergy, and its murderous execution; and its end, at the time of the decree "granting to the Christians, who remained in "France, and had, through the mercies of God, "been wonderfully preserved, a free toleration of "their religion: we shall find it *a time, times, and "the dividing of a time*, or exactly *three years and "a half*. The decree for the exile of the clergy "passed *the 26th of August* 1792, but the mur-

* Comment. p. 413—417.

"derous

" derous execution of it was not finished until *the*
" *latter end of the following month.* From that
" time no person in France dared to mention the
" name of God, or of his blessed Son Jesus Christ,
" but with disrespect and contempt; or, if he did,
" he was scorned and insulted, and put to death
" as a fanatic. This is therefore a proper epoch,
" from whence to date the giving up the saints into
" the hands of *the little horn*, or *the then horrible*
" *government of France*, whose power was then
" styled *the reign of terror and of death.* As to
" the end of this prophetic period, the event is
" equally demonstrative of it. For, from *the end*
" *of September* 1792, when the clergy were impri-
" soned and massacred (for they were not per-
" mitted even to go into exile), the distressing
" state of the Christians in France surpasses de-
" scription. Death, the most horrible, was con-
" tinually staring them in the face. The guillo-
" tine, the cannon, musket, and national baths,
" were in constant exercise; and the minds of
" every man, woman, and child, professing Chris-
" tianity, were smitten with the dread of immedi-
" ate death. In this dreadful state (a state in
" which, according to the literal sense of the text,
" they were *given into the hand* of the French
" government) they remained until *the latter end*
" *of March* 1796; when, glutted with Christian
" blood, the atheistical demagogues passed a de-
" cree, granting a full toleration of all kinds of re-
" ligion, which virtually repealed all the decrees

" against

" against fanatics, and delivered the Christians out " of their hands. Now, if we calculate the time " between *the latter end of September* 1792, and " *the latter end of March* 1796, we shall find it, " in the language of prophecy, *a time, times, and* " *a dividing of a time;* which, when interpreted, " is exactly a period of *three years and a half**."

This hypothesis of Mr. Galloway, is, I fear, no better founded than that of Mr. Kett.

Whatever the epithet *little* may signify in other parts of Scripture†, the context sufficiently shews, that,

* Comment, p. 417.

† I am not perfectly clear, that the word *little* ever occurs in Scripture in the sense of *morally worthless*. The passages, cited by Mr. Galloway in support of this interpretation of the word, afford it no support whatsoever. In all of them, without exception, the epithet *little* is used in the sense of *worthless or trifling in point of value or consequence*, not in that of *worthless in point of religion and morality*. It is superfluous to observe, that there is *a most essential difference* between *these two kinds of worthlessness*. Cruden, than whom few men were better acquainted with the bible, does not mention the sense of *morally worthless* among the different scriptural significations which he supposes the word *little* to bear: and Parkhurst only gives three meanings of the radical זער, here used by Daniel, namely, *small* in point of *size, time, and quantity*. The matter, after all, is reducible to this. We are not concerned with what the *English* word *little* may mean, when it occurs in Scripture; but with what the *Hebrew* word זְעֵר which occurs in this particular passage, means. Let the reader then turn to *Calasio's Heb. Concordance*, and he will soon be satisfied, that the word זְעֵר never signifies *morally worthless*. Mr. Galloway does not seem to have been aware, that this word זְעֵר is not used in *any one* of the passages to which he refers in proof of his interpretation. Consequently, even

that, when applied to *the eleventh horn* of *the Roman beast*, it simply means *small in point of size.* There is a very sensible rule, that words used *in the same passage* antithetically or relatively must bear *the same* kind *of signification.* Thus, when Ezekiel, in one continued clause, speaks of a *righteous* man turning from his *righteousness* to *iniquity*, and of a *wicked* man turning from his *wickedness* to *righteousness**: no one can reasonably doubt, that the *righteousness*, which the one has forsaken, is the very *righteousness*, which the other has attained; or that the *iniquity*, which the one has plunged into, is no less an aberration from the will of God (though it may not be precisely the same *mode* of aberration), than the *iniquity*, which the other has happily forsaken. Unless this be allowed, the antithesis and relation of the words *righteous man* and *wicked man*, and *righteousness* and *wickedness*, are entirely destroyed; and the whole passage is consequently deprived of all definiteness of meaning. If then we advert to the context of the passage, wherein the *little horn* is mentioned, we shall find, that the prophet beheld four *great beasts* coming up from the sea; and that one of these *great beasts* had a *little* horn, which

even if our English translation *little* had signified *morally worthless* in all of them, he would have been no nearer to the establishing of his opinion. In one of them indeed the cognate word עיר is used; but this no more bears the sense of *morally worthless* than זעיר. In the three others, three entirely different words are employed; all of which are alike translated *little*.

* Ezek. xviii. 26, 27.

sprung

sprung up among his other ten *larger* horns. In a similar manner, if we advert to the context of the passage, wherein *the little horn of the he-goat* or *third great beast* is mentioned *, we shall find, that this *he-goat* is said to have had one *great* horn; from the broken stump of which came up four *notable* horns, and also a *little* horn which came forth out of one of the four *notable* horns †. With such a *double* context then before us, it is reasonable to suppose, that *the four great beasts*, and *the great horn*, mean literally *four beasts, and a horn, large in point of size;* but that *the little horn* does not mean literally *a horn small in point of size*, but figuratively *a morally worthless horn?* To make the two passages at all consistent, the same *kind* of signification must be borne by the word *great*, as by the word *little:* consequently, if *a little horn* mean *a morally worthless state*, *a great horn*, and *a great beast* will mean *a morally worthy state* or *empire*. But, since this conclusion is a manifest absurdity, and since *a great horn* and *a great beast* certainly mean *a large state or empire*, *a little horn* must necessarily mean *a small state*. *France* however is both *a large state* and *one* of *the ten horns;* and *the little horn*, whatever it may be, is both *a small state*, and *not one of the ten horns: France* therefore most undeniably cannot be symbolized by *the little horn*.

* *The he-goat* symbolizes *the same power* as *the leopard* in the preceding vision of *the four beasts*.

† Dan. viii. 8, 9.

Having

Having thus shewn, that *the little horn* cannot be *France*, it may seem almost unnecessary to prosecute the matter any further; for, if *the horn* itself be not *France*, none of the *particulars* which are predicated of *the horn* can be applied to *that country*. Nevertheless, in order that the non-identity of *France* and *the little horn* may be the more satisfactorily established, I shall likewise consider the other points wherein Mr. Galloway thinks that he has discovered an agreement between them.

The little horn is to depress three of the first ten horns—These, according to Mr. Galloway, are *the monarchy of France, the Stadholderate of Holland*, and *the Swiss confederacy*.

The first objection, that an *historical* student would make to such a mode of interpretation, is obviously this. Daniel declares, that three of the *first* ten horns should be plucked up before *the little horn:* now, upon adverting to the list of the ten *primary* Gothic sovereignties into which *the Roman empire* was *originally* divided, we shall find it a vain labour to discover among them those two completely *modern* states, *Holland* and *Switzerland*.

The next objection is, that *France* cannot, with any shew of probability, be reckoned at once both *the little horn which subdues*, and *the horn which is subdued*. I am aware, that Mr. Galloway supposes *the little horn* to be *revolutionary France*, and *the other horn* to be *regal France;* but the language of prophecy knows no such distinctions. It considers *states*, rather than *revolutions* of states;

states; though it will frequently mark, with wonderful accuracy, even those very revolutions. *The Roman empire*, or *the fourth beast*, under *all its seven different heads* or *forms of government*, is still considered as only *one power*. The destruction of its *regal head* by *the consulate*, and of its *consular head* by *the emperorship*, is not represented under the image of *its being attacked by another beast: Rome* is never said by the prophet to subdue *Rome*. In a similar manner, *France*, whether under the government of *the Merovingians*, *the Carlovingians*, or *the Capets;* whether oppressed by the diabolical tyranny of *the republican faction*, or tamely submitting to the degrading usurpation of the upstart family of *Buonapartè; France*, however circumstanced in point of legislature, is still *France*, still *one* of the original *ten horns* of *the Roman beast*. Hence surely it cannot be at once both *the horn that subdues*, and *the horn that is subdued: France* is never said by the prophet to subdue France.

The little horn is further to wear out the saints of the Most High—These saints Mr. Galloway supposes to be *the popish clergy of France*, and *such of the laity* as were unwilling to give up the Christianity of *the Church of Rome* for the blasphemous atheism of *the mock republic*.

That there have been many sincere Christians in the midst of all the voluntary humility and superstitious will-worship of the *mystic Babylon* *, I am

* Coloss. ii. 18—23.

by

by no means disposed to deny. To adopt the words of the excellent Hooker, "Forasmuch as it may be "said of *the Church of Rome*, she hath yet a little "strength, she doth not directly deny the founda- "tion of Christianity; I may, I trust, without "offence, persuade myself that thousands of our "fathers, in former times living and dying within "her walls, have found mercy at the hands of "God*." Nevertheless, though I readily make this concession to the *pious* papist, I cannot quite so easily bring myself to think, that the members of an idolatrous and persecuting Apostasy, *when spoken of collectively*, would be called by the Holy Spirit of God *the saints of the Most High*. They, who *as a body*, are represented as *worshippers of mediating demons, and idols of gold and silver and brass and stone and wood;* as *murderous persecutors, sorcerers or jugglers, spiritual fornicators,* and *thieves* †: they, who bear such a character in one part of Scripture, can never surely be honoured with the

* Discourse of Justification, Sect. 17. Hooker however guards, with his usual wisdom, against any misapprehension or perversion of these words. "Many in former times, as their "books and writings do yet shew, held the foundation, to wit, "salvation by Christ alone, and therefore might be saved. "God hath always had a Church amongst them, which firmly "kept his saving truth. As for such as hold with *the Church* "*of Rome*, that we cannot be saved by Christ alone without "works; they do, not only by a circle of consequence, but "directly, deny the foundation of faith: they hold it not, no "not so much as by a thread." Ibid. Sect. 19.

† Rev. ix. 20, 21.

title

title of *saints of the Most High* in another part. Even Mr. Galloway himself, though he supposes *the popish clergy of France* to be *the saints worn out by the tyranny of the little horn;* yet, in another part of his work, thinks, that *the second vial* of the wrath of God is to be poured out upon *papal Rome*, "as a just judgment for her "abominable idolatry, for her artful seduction and "unrelenting and bloody persecutions of the Church "of his blessed Son, and for her daring impiety in "the assumption of his divine attributes*." Now, although *the French clergy* did not quite so implicitly submit to the unqualified claims of the pretended successors of St. Peter as those of *Spain*, *Portugal*, and *Italy:* yet I never heard, that they had in any degree renounced their heretical opinions, their blasphemous idolatries, and their ridiculous mummeries; or that any of them felt a single scruple of conscience respecting the execrable oath, exacted by *the Pope* from all whom he consecrates bishops, *that they will, as far as in them lies, persecute and oppose all impugners of the authority of the see of Rome.* This being the case, let *the little horn* be what power it may, the bigotted adherents of that sanguinary hierarchy cannot surely be styled, by a divinely inspired prophet, *saints of the Most High* †.

Lastly,

* Comment. p. 235.

† The reader will find a very full and satisfactory statement of the pernicious maxims of *Popery* in the able strictures on

Lastly, *the little horn is to continue in power three years and a half*—These years Mr. Galloway decides

Plowden's Historical Review of Ireland, commencing in *the Anti-Jacobin Review* for Nov. 1804. He will likewise do well to peruse a tract published at Cambridge in *the year* 1746, intitled *The true spirit of Popery displayed.* And, if he require a yet more circumstantial detail of the principles and practice of *the Church of Rome*, he will find it in Mr. Whitaker's well-timed *Commentary on the Revelation.* To these writers I beg to refer him, if he wish for any further confutation of Mr. Galloway's opinion, that *the popish clergy and royalist laity of France* are *the saints of the Most High worn out by the tyranny of the little horn.*

Mr. Kett's conjecture, that *the little horn* ultimately typifies *the Infidel power of France*, and that *the beast of the bottomless pit* which slays *the apocalyptic witnesses* is *French Infidelity*, must necessarily lead him to adopt Mr. Galloway's sentiments respecting *the saints of God* mentioned by Daniel, and *the witnesses* mentioned by St. John (Compare Hist. the Interp. Vol. i. p. 391. with p. 413, 419.); nay, his scheme is perplexed with more irreconcileable contradictions than even that of Mr. Galloway. When *the little horn*, in its *primary* sense, means *Popery;* then *the saints worn out by it* must of course mean *all those holy men who protested against its corruptions.* But, when *the little horn*, in its *ultimate* sense, means *the Infidel power of France;* then *the saints worn out by it* must mean *the Popish clergy and royalist laity.* Thus it is evident, that, upon Mr. Kett's plan, *the saints* sometimes mean *the persecuted protestants*, and at other times *the persecuting papists;* while *the little horn*, with equal flexibility, sometimes means *the persecuting church of Rome*, and at other times *the French republic*, which in its turn persecuted the members of that persecuting Church. Or, to state the matter somewhat differently, *the little horn* in its *ultimate* sense, persecutes *the little horn*, in its *primary* sense; while *the saints*, in their *ultimate* sense, are *the very set of men who persecuted the saints*, in their *primary* sense. In other

decides to be *natural years*, and pronounces them to be *the three years and a half*, during which *atheism* was established by law in *France*.

Upon

other words, *the saints*, in their *ultimate* sense, and *the little horn*, in its *primary* sense, equally symbolize *the Church of Rome and her members*. Such is the confusion that results from Mr. Kett's scheme of primary and secondary interpretations of the same prophecy.

Dr. Zouch's sentiments on this point so perfectly accord with my own, that I cannot resist the pleasure of transcribing them. Speaking of those interpretations which apply the character of *the little horn* to *the French Republic* and the character of *the saints worn out by it* to *the Popish clergy*, he observes: "An "indiscriminate massacre of more than two millions of the human race sufficiently indicates a most savage and relentless "power, but by no means attaches to it the peculiar attribute "*wearing out the saints of the Most High*: a character this "strongly expressive of spiritual tyranny, of persecution exercised upon others merely for their religious opinions, and truly "appropriate to *the Church of Rome*, which punishes good men "as being heretics; professing enmity against them as such; "regardless of the atrocity of guilt, however notorious, in her "own followers, while those, who dissent from her, become the "victims of her inexorable rage. A serious protestant, conversant in those inspired writings in which the portrait of "*Antichrist* is delineated as with a pencil of light, will hesitate "to pronounce the members of the church of Rome *the saints* "*of the Most High*. Without violating the law of Christian "charity, he must consider them as professors of a religion "perfectly abhorrent from the purity of the Gospel, as involved "in idolatrous and superstitious practices, as men who have "not repented of the works of their hands, *that they should not* "*worship devils and idols of gold and silver and brass and stone* "*and wood, which neither can see nor hear nor walk: neither re-*"*pented they of their murders, nor of their sorceries, nor of their*

Upon this point, I cannot see, that the argument, which he brings from the term of Nebuchadnezzar's madness, is at all conclusive. Because the word *time*, when it occurs in a prophecy relative to *a single individual*, manifestly signifies *a natural year;* it does not therefore follow, that the same word, when it occurs in a prophecy relative to *a state* or *kingdom*, must necessarily signify *a natural year* in that case also. The probability rather lies on the contrary side; more especially when we consider the context both of Daniel and St. John. Daniel speaks of *a power*, that was to persecute *the saints* during the space of *three years and a half.* St.

" *persecution, nor of their thefts.* The blood of such men has " been prodigally shed: and it is very remarkable, that the " French anarchists have introduced the horrors of war princi- " pally into popish countries, as if those nations, which profess " the purity of the protestant religion, were providentially pre- " served from danger" (Zouch on Prophecy, p. 61.). The unerring voice of prophecy many ages ago predicted this last circumstance, which Dr. Zouch justly styles a *remarkable one. The vials of God's wrath* were to be pointed out, not upon *the mystic witnesses*, but upon those " which had the mark of the " beast and worshipped his image," upon those " who had shed " the blood of saints and prophets," and along with them upon those daring infidels, whether apostate protestants or renegado papists, " who blasphemed the name of God and repented " not to give him glory." As for those who hearkened to the gracious invitation, " Come out of Babylon, my people, that ye " be not partakers of her sins, and that ye receive not of her " plagues;" and at the same time have refused to pollute themselves with the blasphemies of *Antichrist:* they have not received of her plagues, they have been " providentially pre- " served from danger."

John

John represents *the Church*, under the symbol of *a woman*, as being persecuted 1260 *days* * by *the devil acting through the instrumentality of the Roman beast;* and he afterwards adds, *in the very same chapter*, that she was nourished from the face of *the persecuting serpent* for *a time, times, and half a time*, or *three years and a half* †. Now, when we find, that *three years and a half* precisely contain 1260 *days* at the rate of 360 *days to the year;* that Daniel limits a persecution of *the saints* to *three years and a half;* and that St. John, *apparently* at least, uses the two expressions of *twelve hundred and sixty days* and *three years and a half* as synonymous, for in one place he says that *the woman is fed in the wilderness* 1260 *days*, and in another place that *she is nourished in the wilderness three years and a half:* it is surely only reasonable to conclude, that *the two expressions* mean *one and the same period of time*, whatever that period may be. But that *the* 1260 *days* mean *years*, no one doubts: consequently *the three years and a half* must mean *years of years;* or, in other words, *prophetic years*, not *natural ones*, as Mr. Galloway supposes — *Again:* Daniel, in his last chapter, speaks of *three* different periods: *the time, times, and a half*, which he had already mentioned when treating of the little horn; *twelve hundred and ninety days;* and *thirteen hundred and thirty-five days.* Now, if *these days* be *years, the three years and*

* Rev. xii. 6. † Ver. 14.

a half

a half must be *years of years:* otherwise Daniel uses *two different modes* of computation in *the same passage*, and thus involves his meaning in needless uncertainty — *Further:* we may fairly conclude, that, as a prophet expresses *a given period* of time in *one place;* so he would express the *same period* in *another place*, if he should have occasion to notice it again. But St. John, when *really* speaking of *three natural years and a half*, terms them *three days and a half*:* consequently, if he had wished to inform us that *the woman* was to be nourished in the wilderness *three natural years and a half*, he would surely have called that period *three days and a half*, not *a time times and half a time—Once more*, and the subject shall be dismissed: Daniel has given us a special mark, whereby we may know when *the three years and a half*, during which *the little horn* was to wear out *the saints* of the Most High, shall have expired. " And one " said to the man clothed in linen, which was " above the waters of the river, Until how long " shall be *the end of the wonders?* And I heard " the man clothed in linen, which was above the " waters of the river, when he held up his right " hand and his left hand unto heaven, and sware " by him that liveth for ever, that it shall be until " *a time, times, and a half;* and, *when he shall* " *have finished to scatter the power of the holy* " *people, all these wonders shall be finished†.*" It

* Rev. xi. 9. † Dan. xii. 6, 7.

appears,

appears, then, that *the three years and a half* were to *expire*, when God should have *ceased* to scatter *the Jews*, whose restoration Daniel had predicted at the beginning of the chapter, and when *the period of the wonders* should be finished: in other words, when *the three years and a half*, whether natural or prophetic, shall have expired, *the restoration of the Jews* will commence, and all the wonders comprehended within the period of *the* 1260 *years* will be accomplished. Now, from the termination of *the three years and a half*, during which religion was put down by law in France (that is to say, from *the latter end of March* 1796, when *those three years and a half* expired) full *eight years* have elapsed at the moment that I am now writing: consequently, if *those three years and a half* were *the three years and a half* intended by Daniel, *the restoration of the Jews* would have commenced, and the series of events, predicted under *the seventh vial* and at the close of *the* 11*th chapter of Daniel**, as leading to the destruction of *the two little horns* (*one* of them upon Mr. Galloway's scheme *revolutionary France*) and of *some kingdom* notorious for magnifying itself above every god, would have begun to be accomplished, exactly when *those three years and half* expired†. None of these great events however took

* Dan. xi. 40—45.

† That *the seventh vial* did not then begin to be poured out, is manifest indeed from this circumstance. *The sixth vial* which

took place *in March* 1796: it follows, therefore, as a necessary consequence, that *the three years and a half of legalized French atheism*, horrible as were the enormities of the then miscreant rulers of the infidel republic, cannot be *the time, times, and a half*, during which *the little horn* was to wear out *the saints of the Most High.*

II. Having now sufficiently pointed out what I conceive to be the errors of Mr. Kett and Mr. Galloway, I shall endeavour to ascertain the true interpretation of the history of *the little persecuting horn*, which was to spring up out of *the fourth* or *Roman beast.*

1. Upon this subject I heartily *agree in the general* with Sir Isaac Newton, Mr. Mede, and Bp. Newton; though I cannot entirely assent to their *precise mode* of exposition. The points, wherein I differ from them, are these: their supposition, that *the little horn means the temporal kingdom of the Papacy;* and their respective interpretations of that part of the prophecy which relates to *the eradication of the three horns before the little horn.*

In the figurative language of Scripture, the same symbol, as I have already abundantly shewn, represents both *temporal* and *spiritual* things, provided only those things are connected with each

which will produce the downfall of the Ottoman empire, remains even yet to be poured out: consequently *the seventh vial*, which succeeds it, cannot have begun to be emptied in *the year* 1796.

other

other by a common leading idea. Thus a *star* typifies either *a prince* or *a minister of religion*, the one being in *the state* what the other is in *the church:* whence we are accustomed familiarly to style both *a king* and *a priest*, in their different capacities, *a shepherd of the people*. In a similar manner, *a beast* means *an empire*, either *secular* or *ecclesiastical:* and *a mountain* denotes *a kingdom* either *temporal or spiritual* *. By a parity of reasoning therefore the present symbol, *a horn* signifies either *a temporal* or *an ecclesiastical kingdom*. Those three eminent commentators, Sir Isaac Newton, Mr. Mede, and Bp. Newton, adopt the former of the two significations; and suppose *the little horn of the Roman beast* to mean *the temporal kingdom of the Papacy*, that Italian principality which bears the general name of *The States of the Church* or *St. Peter's Patrimony*. They further conceive, that *the Papacy* was not *a little horn* till it acquired this principality; and that it became *a horn* by the subversion of *the three horns* which were destined to fall before it.

To this scheme there appear to me to be insuperable objections: it will not accord with the prophecy itself; and therefore, as we might naturally expect, it will not accord with the events.

(1.) The actions ascribed to *the little horn*, were never performed by *the Pope*, as *a temporal horn*, as *the sovereign of his Italian principality*, but as *an ecclesiastical power*.

* Compare Jeremiah li. 25. with Dan. ii. 35.

(2.) *The*

(2.) *The little horn* is represented by the prophet as being *already in existence* previous to the eradication of *the three horns:* but the scheme at present under consideration supposes, that the Papacy *became* a horn by such eradication. Now, if the Papacy only *became* a horn by the eradication of *the three horns*, how can it be said that *those three horns* were plucked up *before it*, or that *the power* typified by *the little horn* should subdue *the three powers* typified by *the three horns*, when at that very period, according to the scheme, *the papal horn* was not as yet in existence? The prophecy places the rise of the little horn *before* the eradication of *the three horns:* the scheme supposes it to rise *in consequence* of that eradication. Hence it is manifest, that the scheme makes *the horn* both to exist and to act, previous to the supposed date of its existence.

(3.) The contradiction becomes more glaring and the difficulties increase, when we begin to consider the period of *three times and a half* or 1260 *years*. Daniel teaches us, that *the saints* should be given into the hand of *the little horn* during that space of time: whence we may naturally conclude, that they were given into his hand, both by some formal deed, and by some specific person. Now Mr. Mede supposes (with what propriety we shall hereafter consider), that *the first of the three horns* was plucked up in *the year* 727, when *the Pope* caused the Italians to revolt from *the Emperor Leo:* yet he hesitates whether to compute *the* 1260 *years* from

from *the year* 365, when the Goths began to invade the Empire; from *the year* 410, when Alaric sacked Rome; or from *the year* 455, when Valentinian died, whom he makes to be *the last Emperor of the West**. Independent of the confutation which all these opinions respecting the date of *the* 1260 *years* have received from the event, independent of its being impossible to shew how *the saints* were given into the hand of *the Pope* at any one of those eras, who can avoid observing the palpable contradictoriness of such a scheme? According to Mr. Mede, *the little horn* began to exist in *the year* 727: but *the saints* were given into the hand of *that little horn* about the year 455 (for *that* is the date which he seems to prefer): in other words, *the saints* were given into his hand near *three centuries* before he began to exist. The scheme of Bp. Newton leads him into the very same contradiction, though he rejects all Mr. Mede's dates, having seen his theory confuted by the event. He supposes, that *the first of the three horns* was

* The reason why Mr. Mede dates *the* 1260 *years* so early, is, because he imagined that the rise of *the man of sin* was *immediately* to succeed the downfall of *the Western empire*, or *that which letted*. *The little horn* indeed began to rise along with the incursions of the northern nations: but it was not revealed as *the apostate man of sin*, until *the saints* were delivered into its hand. Accordingly we are taught by Daniel to compute *the* 1260 *years*, not from *the rise of the little horn*, but from *the commencement of its spiritual catholic tyranny*. See Mede's Apostasy of the latter Times, Part i. Chap. 14.

plucked

plucked up in *the year* 755, when *the Pope* became master of *the Exarchate of Ravenna;* and consequently that *the little horn* then began to exist: yet he is inclined to compute *the* 1260 *years* from *the year* 727*. Thus he, like Mr. Mede, computes *the* 1260 *years* from an era when by his own account *the little horn* was not yet in existence; and from an era likewise at which it would be impossible to shew how *the saints* were given up to *the little horn*, even supposing *the little horn* had then begun to exist.

2. On these grounds I am rather inclined to think, that *the little horn* typifies, not *the temporal*, but *the spiritual, kingdom of the Pope;* that tyrannical ecclesiastical domination, which at first was only *a small and harmless kingdom*, but which afterwards became *a pretended catholic empire*, symbolized in the Apocalypse by *a two-horned beast* rising up out of *the earth* or *Roman empire*, as *the little horn* rises up out of *the ten-horned beast*. In short I conceive, that *the little horn* and *the two-horned beast* represent *the very same ecclesiastical power:* the *one* symbolizing *that power at its first rise*, and describing it as afterwards having a look more stout than its fellows, and as influencing the actions of *the whole ten-horned beast*†; the *other* symbolizing it, when it had grown up into

* Dissert. xxvi. 3.

† "I beheld then because of the voice of the great words "which the horn spake: I beheld even till the beast was "slain." Dan. vii. 11.

a catholic

a catholic empire by having had *the saints* delivered into its hand. Hence we find, that Daniel, who largely describes *the little horn*, makes no mention of *the two-horned beast:* while St. John, who as largely describes *the two horned beast*, styling him *a false prophet*, makes no mention of *the little horn.*

3. I have asserted, that *the little horn*, at its first rise among *the ten other horns*, was harmless. This appears both from the prophecy, and from the accomplishment of the prophecy. *The little horn* was already in existence when *the saints* were delivered into his hand; but *the apostasy* of *the* 1260 *days* did not commence in its dominant state till the era of their being so delivered: consequently *the little horn* was already in existence before the beginning of *the dominant apostasy;* that is to say, it existed as *a horn* previous to its existence as *an openly apostate horn*. *The spiritual kingdom of the Pope* sprung up after the Empire had become Christian, or during the period of what St. John styles *its non-existence as a beast* *. In the course of the latter part of this intermediate period, *the ancient pagan beast*, that had been wounded to death by the preaching of the Gospel, was gradually coming to life again by the apostasy of numerous individuals †. But, when he *perfectly* re-

* "The beast, that was, and is not, and yet is" (Rev. xvii. 8). *The death* and *revival* of *the Roman beast* will be discussed at large hereafter.

† Vide supra Chap. i. § II. 1. (2).

vived,

vived; resumed all his former bestial functions, and set up an idolatrous spiritual tyrant in the Church by constituting Boniface the third *Universal Bishop*: then were *the saints* delivered into the hand of *the little horn*; then did *the little horn* begin to have a look more stout than his fellows; then did *the universal spiritual empire of the Pope* commence. This happened in *the year* 606: consequently I esteem this year the most probable date of *the* 1260 *days*.

4. The errors, that have arisen from not attending to the plain language of Daniel relative to the date of that period, are almost endless. Scarcely any commentator has paid the least regard to the special badge of the date: on the contrary, most have wearied themselves with seeking for some imaginary period of *the rise of the little horn**. Daniel however explicitly informs us, that we are to compute *the* 1260 *days* from no one era but this: the year, in which *the saints* were given into the hand of *the little horn* then already in existence†. Now *the giving*

* The falsehood of many of these computations has been already shewn by the event: had the plain language of Daniel been attended to, they would never have been made. See Mede's Works. Book iii. Chap. 10.

† I am aware, that Sir Isaac Newton supposes, that it was not *the saints* who were delivered into the hand of *the little horn* during *the* 1260 *years*, but *the times and laws*. Now it is not only impossible to point out any specific season when *the times and laws* were delivered formally into his hand, which the passage obviously requires: but such an opinion is totally irreconcileable with the parallel context of the Revelation. *The saints*, mentioned

giving the saints into his hand by no means implies, that he *immediately* began to persecute them; but only

mentioned by Daniel, are manifestly the same as *the apocalyptic witnesses* and as *the persecuted Church in the wilderness*. But *the apocalyptic witnesses* were to prophesy in sackloth, and *the Church* was to flee from the attack of *the dragon*, each during *the period of* 1260 *years*: hence it is clear, that *the saints*, not *the times and laws*, were to be given into the hand of *the little horn* during the very same space of *three prophetic years and a half*. The identity of the numbers sufficiently shews that they refer to the same persons: but *the apocalyptic* 1260 *years* refer to *the calamitous prophesying of the witnesses* and *the desolation of the true Church*; therefore *the three times and a half* of Daniel must refer to *the wearing out of the saints*, not surely to *the changing of times and laws*. In short, *the delivering of the saints into the hand of the little horn during three prophetic years and a half* is clearly the same event, as *the causing of the witnesses to prophesy in sackloth by giving the outer court of the temple* and *the holy city to the gentiles* (or those Christians who had relapsed into the idolatrous abominations of gentilism) *during* 42 *months*. *The degenerate church* however, and along with it *the faithful witnesses*, were then first given into the hand of *the little horn*, when *the Pope* was declared to be *Universal Bishop and Supreme Head of the Church*. It is almost superfluous to remind the reader, that *three years and a half*, 42 *months*, and 1260 *days*, are all the same period (Compare Dan. vii. 25. with Rev. xi. 2, 3. xii. 6, 14. and xiii. 5, 7.). I may properly add, at the conclusion of this note, that, even if Sir Isaac Newton's supposition *be* adopted, the dates fixed upon by Mr. Mede and Bp. Newton for *the commencement of the* 1260 *years* will be equally irreconcileable with their opinion that the Papacy *became* a horn by the eradication of *the three horns*. *The times and laws* could no more be delivered into the hand of *the little horn* previous to the period of its beginning to exist, than *the saints* could. I write this however, not as in the least hesitating respecting what I have

only that *the power of persecution* was then conferred upon him, that he was constituted *their universal spiritual superior*. Hence it is evident, that, would we know the date in question, we must learn in what year *this ecclesiastical power* was formally conferred upon *the little horn*. It certainly cannot be said to have been conferred either by the downfall of *the Western empire*, by the revolt of *the Pope* from *the Greek emperor*, or by his acquisition of *the Exarchate*. In all these events we can discover nothing like any delivering of *the saints* into his hand. But, when we find, that in *the year* 606 Phocas the usurper of the Constantinopolitan throne constituted him *Universal Bishop and supreme Head of the Church*, declaring that in spirituals all the churches were subject to him; we can clearly see, that at that particular era *the saints* were subjected to an imperious master, that they were given into the hand of *the little horn* now become *a great empire*. If then *the saints* were given into his hand at that particular time (and I know not any more *probable* * era than this that can be pitched upon

have said of Sir Isaac's acceptation of the passage in question. Since the *apocalyptic witnesses* are manifestly the same as *the saints* mentioned by Daniel, and since *those witnesses* were to prophesy in sackcloth 1260 *days*; what was delivered into the hand of *the little horn* during the self-same space of *three years and a half* must undoubtedly be *the saints*, not *the times and laws*.

* There is another era, which is *possible*, though (I think) not *probable*; namely the year 787, when the supremacy of *the Pope*

upon for such an event), *the little horn* must at that time have been already in existence; but, if we suppose that this symbol denotes *the temporal kingdom* of the Papacy, *that* was not as yet in existence, for *the Pope* had not then either thrown off his allegiance to *the Greek Emperor*, or acquired *the Exarchate of Ravenna*. *The little horn* however, according to the prophecy, was not merely to *begin* to exist when *the saints* were given into his hand, but was *already* to have been in existence an indefinite period of time. Such being the case, it certainly cannot symbolize *the temporal kingdom of the Papacy:* and, if it do not symbolize its *temporal kingdom*, I know not what it can symbolize except its *spiritual kingdom.*

5. We have seen, that *the little horn* was to arise previous to the commencement of *the Apostasy of* 1260 *years*, when *the Roman beast* perfectly revived; and therefore that it was to arise during the period that *the beast* lay dead and afterwards was gradually coming to life again. Daniel accordingly teaches us, that it was to come up among *the ten first horns* into which the empire should be divided by the incursions of the northern nations. Now *the first* of these kingdoms, *that of the Huns*, arose about *the year* 356; and *the last* of them, *that of*

Pope was acknowledged by the second council of Nice. This matter will be discussed more largely hereafter; meanwhile I wish it fully to be understood, that I pitch upon *the year* 606, only as appearing to me the most *probable date*. The event alone will enable us to attain to absolute *certainty*.

the Lombards, about *the year* 483 in the north of Germany, and about *the year* 526 in Hungary. We must look therefore for the gradual rise of *the little horn*, by which I think we are obliged to understand *the spiritual kingdom of the Pope*, between *the years* 356 and 526. As for *the temporal kingdom of the Pope*, it did not come up among *the first ten horns*, as Bp. Newton himself allows, who is thence obliged to construct a catalogue of *ten kingdoms*, not suited to *the primitive division of the Empire*, but to *the eighth century: the temporal kingdom of the Pope* therefore cannot be intended by *the little horn*. But *the spiritual kingdom of the Pope* arose precisely at this period. In the primitive Church, the authority of the *Bishops of Rome* extended not beyond their own diocese: precedence only was allowed to them in general councils by reason of the imperial city being their see. This precedence of honour was gradually enlarged into a precedence of authority. Still however no direct right could be claimed, for the Church was not as yet supported by the secular arm *. But, after the conversion of the Empire to Christianity, great privileges were conferred upon the more dignified sees, especially upon that of Rome. Sir Isaac Newton has given a very minute detail of the gradual rise of this spiritual power; and the first special edict, that he mentions as being made in its favour, bears

* Even in the council, held at Nice in *the year* 325, the Popes were declared to be only equal in dignity with other Christian Bishops.

date

date either the end of *the year* 378, or the beginning of *the year* 379. This edict gives *the Church of Rome* the right of deciding appeals in all doubtful cases that concerned the western bishopricks. Sir Isaac accordingly dates very properly the commencement of *the Pope's spiritual jurisdiction* from it. This power however constituted but *a very small kingdom* compared to that which was afterwards erected upon its foundations. The irruption of the northern tribes which at first seemed likely to involve every thing in ruin and confusion, and the previous transfer of the seat of government from Rome to Constantinople, jointly contributed to increase the authority of the *Roman bishop*. "While "this ecclesiastical dominion was rising up," says Sir Isaac, "the northern barbarous nations invaded "*the Western empire*, and founded several king- "doms therein of different religions from *the Church* "*of Rome*. But these kingdoms by degrees em- "braced the Roman faith, and at the same time "submitted to the Pope's authority. The Franks "in Gaul submitted in the end of *the fifth century;* "the Goths in Spain, at the end of *the sixth;* and "the Lombards in Italy were conquered by Charles "the great in *the year* 774. Between the *years* "775 and 794, the same Charles extended the Pope's "authority over all Germany and Hungary as far as "the river Theysee and the Baltic sea. He then "set him above all human judicature; and at the "same time assisted him in subduing the city and

" duchy of Rome *." The manner, in which *the little horn* almost insensibly arose, after the transfer of the seat of government, and during the dark period of Gothic invasion, is similarly described by Machiavel. Having shewn how *the Roman empire* was divided by the incursions of the northern nations, he observes, " About this time *the Bishops of Rome* " began to take upon them, and to exercise greater " authority than they had formerly done. At first, " the successors of St. Peter were venerable and " eminent for their miracles, and the holiness of " their lives; and their examples added daily such " members to the Christian church, that, to obviate " or remove the confusions which were then in the " world, many princes turned Christians: and *the* " *Emperor of Rome* being converted among the " rest, and quitting Rome to hold his residence at " Constantinople, *the Roman empire* began to de- " cline, but *the church of Rome* augmented as fast †." After this he shews how *the Roman empire* declined, and how the power of *the church of Rome* increased, first under the Ostrogoths, then under the Lombards, and lastly under the Franks. I have borrowed the preceding very apposite citation from Bp. Newton, who somewhat singularly, according to *his* scheme, adduces it to shew the springing up of *the little horn* among *the ten other horns;* and yet, after having adduced it, declares no less singularly, so far as the

* Observ. on Dan. Chap. viii.

† Hist. of Florence. B. i. p. 6. cited by Bp. Newton.

propriety

propriety of the citation is concerned, that *the Bishop of Rome* did not become *a horn* until he became *a temporal prince.* Now, if *the Bishop of Rome* did not become *a horn* until he became *a temporal prince,* the citation, which speaks of *the fourth, fifth, sixth,* and *seventh, centuries,* certainly cannot shew *the rise of a horn,* which, according to his Lordship's scheme, did not *begin* to exist until *the middle of the eighth century:* but, if we consider *the little horn* as typifying *the spiritual kingdom of the Papacy,* nothing can be more to the point than the citation from Machiavel; for it decidedly shews, that *such a kingdom* arose from very small beginnings among *the ten horns* precisely at the time when Daniel had predicted that it should arise. I shall conclude this account of the rise of *the papal horn* with Mr. Gibbon's description of its state at the close of *the sixth* and at the beginning of the *seventh century,* immediately before *the ecclesiastical kingdom* became *an ecclesiastical catholic empire.* "The pontificate " of Gregory the great lasted thirteen years, six " months, and ten days.—In his rival, the patriarch " of Constantinople, he condemned the Antichristian " title of *Universal Bishop,* which the successor of " St. Peter was too haughty to concede, and too " feeble to assume; and the ecclesiastical jurisdic- " tion of Gregory was confined to the triple charac- " ter of *Bishop of Rome, Primate of Italy,* and " *Apostle of the West.*—The bishops of Italy and " the adjacent islands acknowledged *the Roman* " *pontiff* as their special metropolitan. Even the

" exist-

" existence, the union, or the translation, of the " episcopal seats, was decided by his absolute dis- " cretion: and his successful inroads into the pro- " vinces of Greece, of Spain, and of Gaul, might " countenance the more lofty pretensions of succeed- " ing Popes. He interposed to prevent the abuses " of popular elections; his jealous care maintained " the purity of faith and discipline; and the aposto- " lic shepherd assiduously watched over the faith " and discipline of the subordinate pastors. Under " his reign, the Arians of Italy and Spain were recon- " ciled to the catholic church; and the conquest of " Britain reflects less glory on the name of Cesar, " than on that of Gregory the first. Instead of six " legions, forty monks were embarked for that distant " island; and the pontiff lamented the austere " duties, which forbade him to partake the perils of " their spiritual warfare. In less than two years he " could announce to the Archbishop of Alexandria, " that they had baptized the king of Kent with ten " thousand of his Anglo-Saxons, and that the Ro- " man missionaries, like those of the primitive " Church were armed only with spiritual and super- " natural powers*." Such was the power of *the little horn* immediately previous to its overt apostasy in *the year* 606, when it was declared to be *an universal empire under a Bishop of bishops*, and when *the saints* were thus formally delivered into its hand. How great, even before the commencement of

* Hist of Decline and Fall. vol. viii. p. 164—167.

the

the 1260 *days,* was its authority become, compared with what it had been, when *the Pope* was only *Archbishop of the neighbouring Italian bishops,* and *ecclesiastical judge* in cases of appeal from the other bishops of *the Western empire!* As yet however, deplorably as many *individuals* might have relapsed into demonolatry thus promoting the revival of *the extinct beast:* as yet *the man of sin,* the head of *the great apostasy,* was not revealed. Gregory equally abhorred idolatry, persecution, and the proud claim of universal episcopacy: and it was left to his successors formally to re-establish the worship of images, to wear out the saints of the Most High, and to assume the metropolitanship, not only of Italy and the West, but of the whole world*. Though tinctured with the growing superstition of the age, his piety was fervent and sincere: and this last of the primitive Bishops of Rome was snatched away to a better world, ere *the monstrous two-fold dominant Apostasy of the East and the West* had commenced. His death was, as it were, the signal for its development.

Thus we have seen, that *the little horn* cannot typify *the temporal kingdom of the Pope,* because it is represented as springing up, as existing, and as acting, *previous* to the time when *the three horns* were eradicated before it, and consequently *previous* to the time when it acquired by their fall *St. Peter's patrimony.* Its acquisition of *temporal authority*

* This subject will be resumed hereafter.

is indeed distinctly predicted in that part of the prophecy which relates to *the subversion of the three horns:* but this is mentioned as it were only by the bye, only as a mark whereby we might certainly know the power typified by *the little horn.* The power in question was gradually to arise during the turbulent period of Gothic invasion: and, *after* it had existed an indefinite space of time, the prophet teaches us that *three horns* should be plucked up before it, by the fall of which it should acquire *temporal dominion.* Hence it is plain, that, since *the little horn* was to be in existence *previous* to its acquisition of temporal dominion by the successive eradication of *the three horns,* it cannot have been designed to symbolize, as Sir Isaac Newton, Mr. Mede, and Bp. Newton suppose, *the Papacy considered as a secular principality* *.

6. This

* That I was right in maintaining *the little horn of the Roman beast* to symbolize *the spiritual kingdom of the Pope,* and not *his petty Italian principality,* is now proved by the event. The Pope is stripped of his temporal dominion: consequently, if *that* were symbolized by *the little horn, the little horn* is no longer in existence. This, however, will not quadrate with the prophecy. Whatever be the duration of the horn's *bare existence,* it is at any rate to exist not less than 1260 *years,* because so long *the saints* are to be given into its hand. But, if *the patrimony of St. Peter* be *the horn,* then *the horn* is no more, after having been in existence, not 1260 *years* (which the prophecy requires), but only about 1000 or at the most 1050 *years.* If Pepin or Charlemagne *made* the Pope to be *a horn* in *the year* 756 or 800, by bestowing upon him or confirming to him a temporal principality (as Mede and Newton suppose), Buonapartè has caused him to *cease* to be

a horn

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6. This will appear yet more evident, when we examine the prophetic character of *the little horn* article by article.

(1.) *The little horn was not only to be a small kingdom at its first rise, but it was to be different from all the other horns*—Accordingly *every one* of *the ten kingdoms*, founded by the northern nations, were *temporal sovereignties:* but *the papal horn* was *a spiritual sovereignty*. And afterwards, when it had acquired *a secular principality* by the fall of *three of the ten temporal horns*, it still continued to differ essentially from them, being *an ecclesiastical* and *spiritual*, as well as *a civil* and *temporal, power*.

(2.) *The little horn had eyes like the eyes of a man*—This particular, like the former, serves to shew, that *a spiritual*, not *a temporal, kingdom* was intended by the symbol. "By its eyes it was a seer; "and by its mouth speaking great things, and chang- "ing times and laws, it was a prophet—A seer, "Επισκοπος, is a bishop in the literal sense of the "word; and this church claims the universal

a horn by depriving him of that principality in the year 1808. But, in that case, *the little horn* will plainly not have existed 1260 *years*. Hence I think it manifest, that *my* interpretation of the symbol must be the right one. August 1808.

Since this has been written, the temporalities of the Pope have been restored to him; and perhaps, at no very distant period, he may be again deprived of them. Such fluctuations are in themselves sufficient to shew, that *the Italian principality of the Pope* cannot be the permanent *little horn* of *the fourth beast*. July 27. 1814.

"bishopric."

" bishopric *." At its first rise indeed, it presumed not to make so bold a claim: still nevertheless it was equally a seer, or a bishop, within its own proper diocese and metropolitanship.

(3.) *The little horn had a mouth speaking great things*—In his pretended capacity of *a prophet* and *vicar of Christ*, and in the plenitude of his usurped power, *the Bishop of Rome* has at various times anathematized all who dared to oppose him, has laid whole kingdoms under an interdict, has excommunicated kings and emperors, and has absolved their subjects from their allegiance.

(4.) *The little horn had a look more stout than his fellows—The Popes* have claimed an unlimited superiority over other bishops their equals, in spiritual matters; and have affected greater authority than even sovereign princes, in temporal matters. " Pope " Paul the fourth," says the historian of the council of Trent, " never spake with ambassadors, but he " thundered in their ears, that he was above all " princes, that he would not that any of them should " be too domestical with him, that he could exchange " kingdoms, that he was successor of him who had " deposed kings and emperors, and did often repeat " that he had made Ireland a kingdom †." *The Popes* indeed have pretended, that the dominion of the whole earth belonged to them: and, strictly acting up to this claim, they have gone so far as to

* Sir Isaac Newton's Observ. on Dan. chap. vii.

† Cited by Dr. Zouch, p. 176.

divide

divide all new discovered countries between Spain and Portugal, assigning to the one the western and to the other the eastern, hemisphere.

(5.) *The little horn spake great words by the side of the Most High, affecting an equality with God* —So *the Popes* have not scrupled to lay claim to infallibility, an especial attribute of God; and have sometimes blasphemously assumed even the name of God himself, and as such have impiously received divine honours. Accordingly they are not offended at being styled, *Our Lord God the Pope; another God upon earth; king of kings, and lord of lords:* nor do they disapprove of the impious flattery, which tells them, that *the same is the dominion of God and the Pope;* that *the power of the Pope is greater than all created power, extending itself to things celestial, terrestrial, and infernal;* and that *the Pope doeth whatsoever he listeth, even things unlawful, and is more than God:* nor yet do they refuse, on the day of their election, to receive the adoration of their cardinals on the very altar, and in the midst of the temple, of the Lord of hosts *.

(6.) *The*

* Bp. Newton's Dissert. xxii. 3. The other divine titles, by which *that man of sin, the apostate Bishop of Rome,* suffers himself to be hailed, are *Our most Holy Lord; our Lord God the Pope; his divine Majesty; the victorious God and man in his see of Rome: Deus optimus maximus* and *Vice-God; named God by the pious emperor Constantine,* and *adored as God by that emperor; the Lamb of God that taketh away the sins of the world; the most holy who carrieth the most holy* (Whitaker's Comment. p. 304.). Lord Lyttleton observes of the age of Henry II. that

(6.) *The little horn thought to change times and laws*—So *the Popes* have perpetually changed the calendar by the canonization of new saints, and have

that "those times thought it no blasphemy to give to *the* "*Pope* the honour of God;" and he instances it in a curious letter of the turbulent Becket Archbishop of Canterbury, wherein he implores the aid of *the Pope* in phrases of Scripture appropriated to God, "Rise, Lord, and delay no longer; let "the light of thy countenance shine upon me; save us for we "perish; not unto us, O Lord, not unto us, but in the name of "our Lord Jesus Christ make unto thyself a great name" (Ibid. p. 302, 303.). A singular story is told by Baronius respecting the idolatry thus paid to the person of *the Bishop of Rome*. In *the year* 1102, "when Pope Alexander made his first entrance "into Montpellier, among the Christian nobility that attended "him on his way on a solemn procession there was a Saracen "prince or emir, who reverently came up to him, and kissed "his feet, he being on horseback; then knelt down before him, "and bowing his head adored him as the holy and good God of "the Christians. He does not tell us, that Alexander in any "manner reproved him for his blasphemous error; but, on the "contrary, takes notice that he shewed him extraordinary "kindness: and adds, that all who saw it, were filled with "great admiration, and applied to the Pope the words of the "prophet David: *All the kings of the earth shall worship him, "and all nations shall serve him.* Thus, in that age of ignorance "and credulity did superstition even deify *the bishop of Rome:* "but it is a still more shocking impiety, that a learned car-"dinal, who lived in *the 17th century*, should relate such a fact "without expressing the least disapprobation of it; nay, ra-"ther with an air of complacency and applause" (Ibid. p. 273, 274.). "Even to this day the Romanists continue the blas-"phemous practice of calling the Pope *the Lord God*, as ap-"pears from a confession of faith found in the pocket of a "priest during the late rebellion in Ireland, and reported by Sir "R. Musgrave." Ibid. p. 357.

departed

departed from the original simplicity of the Gospel by the introduction of an infinite number of superstitious laws and observances; "instituting new "modes of worship, imposing new articles of faith, "enjoining new rules of practice, and reversing at "pleasure the laws both of God and man *." They have even dared sometimes to mutilate the second commandment; and sometimes to strike it altogether out of the decalogue, because it so plainly reproved them for their multifarious idolatry †. In short, "the wisest and most impartial of the Roman "catholic writers do not only acknowledge, but are "even at pains to demonstrate, that from the times "of Louis the meek, who died in *the year* 840, the "ancient rules of ecclesiastical government were "gradually changed in Europe by the counsels of "the court of Rome, and new laws substituted in "their place ‡."

(7.) *The little horn was to wear out the saints of the Most High, who were to be given into his hand by a formal grant of the secular power during the space of three years and a half, or* 1260 *prophetic*

* See Mosheim's Eccles. Hist. vol. iii. p. 260—264.

† It was no great wonder indeed, that the Romanists should treat this commandment so unceremoniously in their books of instruction, when one of the most distinguished members of the second council of Nice ascribed to the devil these words in it *the likeness of any thing*, and when the council itself considered it as only binding upon the Jews. Act. v. p. 386. Act. vi. p. 467. cited in *A second letter to the author of remarks on the Bp. of Durham's charge by a clergyman of the diocese of Durham. p.* 34.

‡ Zouch on prophecy. p. 51.

days;

days; that is to say, during the same space of time, that *the two apocalyptic witnesses* were to prophesy in sackcloth, and *the persecuted Church* was to be nourished in the wilderness*—Accordingly, when *the Pope* was constituted *Universal Bishop* and *Supreme head of the Church* by the grant of the tyrant Phocas, *the saints of God* were delivered into his hand and placed under his controul. They were no longer, as in the primitive Church, subject, and that for conscience sake and for the real edification of of their souls, only to their respective diocesans: but they were now made the spiritual vassals of *the man of sin,* and were in consequence of it soon reduced by him to a state of worse than Egyptian bondage. By the instrumentality of *the secular beast* †, he has already, for by far the greater part of the predicted period, incessantly persecuted and worn out (so far as this present life is concerned) those faithful servants of God, who protested against his corruptions, and refused to partake of his idolatries. These persecutions indeed, like the more ancient persecutions of Paganism, have not always been universal, nor have they always raged with equal violence; they have been moreover greatly checked by the influence of the Reformation, and by the consequent waning of *the Papal power:* nevertheless *the witnesses* are still more or less prophesying in sackcloth; they are still, throughout popish countries, in a degraded and humbled state;

* Rev. xi. 3. xii. 6. † Rev. xiii. 5, 7.

and in this state they will continue, in one part or other of the world, to the end of *the* 42 *months.*

III. From investigating the prophetic character of *the little horn,* I proceed to examine that of *the three horns* which are specially mentioned by Daniel. We are taught, that *the little horn was to subdue or depress three out of the ten kings;* or, as it appears from the corresponding action of the symbols, *three of the first ten horns were to be eradicated before it.*

1. Respecting the interpretation of this part of the prophecy, I am compelled to differ both from Mr. Mede, and from Sir Isaac and Bp. Newton.

Mr. Mede supposes, that *the three symbolical horns,* which appeared to Daniel to be plucked up by the roots before *the little horn,* "were those "whose dominions extended into Italy, and so "stood in the light of *the little horn**. First, "*that of the Greeks,* whose Emperor Leo Isaurus "for the quarrel of image worship he excommu- "nicated, and made his subjects of Italy revolt from "their allegiance. Secondly, *that of the Longobards* "(successors to the Ostrogoths), whose kingdom he

* In *this* particular Mr. Mede seems to me to be perfectly right. *The three horns* were to fall "*before* the *little horn,*" or *in his immediate presence:* hence they cannot have been plucked up any where but in *Italy.* Their dominions however were not merely to "*extend* into Italy," an expression which implies that *the horns* themselves were seated *out of* Italy; but *the sovereignty itself* of *the three horns* must have been fixed *in* that country.

"caused

" caused by the aid of the Franks to be wholly " ruined and extirpated, thereby to get the Ex- " archate of Ravenna (which since the revolt from " the Greeks the Longobards were seized on) for " a patrimony to St. Peter. Thirdly, *the kingdom* " *of the Franks itself* continued in the empire of " Germany; whose emperors from the days of " Henry the fourth he excommunicated, deposed, " and trampled under his feet, and never suffered " to live in rest, till he had made them not only " to quit their interest in the election of Popes and " investiture of Bishops, but that remainder of ju- " risdiction also in Italy, wherewith together with " the Roman name he had once infeoffed their pre- " decessors. These were the kings, by displanting, " or (as the Vulgar hath) humbling, of whom *the* " *Pope* got elbow room by degrees; and advanced " himself to that height of temporal majesty and " absolute greatness, which made him so terrible in " the world *."

Sir Isaac and Bp. Newton, though they disagree in the catalogues which they respectively give of *the ten kingdoms*, concur in proposing a scheme different from that of Mr. Mede so far as *the three horns* are concerned. They each conjecture, that *the three eradicated powers* were *the Exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome* †.

* Mede's Works. B. iv. Epist. 24.

† Observ. on Dan. p. 74, 75, 76—Dissert. xiv.

Both

Both these modes of interpretation appear to me objectionable in almost every point of view.

With regard to Mr. Mede's scheme it may be remarked, that, if by *the Greeks* and *Franks* he intends *the Constantinopolitan* and *Carlovingian empires*, neither of those monarchies ever *was* plucked up by the roots before *the little horn;* and if, on the other hand, by *the Greeks* and *Franks* he intends only *the Greek* and *Germanic provinces in Italy*, those, being *mere provinces*, cannot with any propriety be esteemed *horns*, or *independent kingdoms*. So that, take the scheme in what light we may, it will prove equally untenable. Whatever inroads *the Popes* might make upon the authority of *the Constantinopolitan* and *German emperors* in *the detached provinces* of their respective dominions, I know not how it can be said, that by such encroachments *two* out of *the ten horns* were plucked up by the roots before them *.

With regard to the scheme of Sir Isaac and Bp. Newton, *the first objection* that occurs is their sup-

* Mr. Mede reckons up the ten kingdoms, as follows: "1. The Britons; 2. The Saxons in Britain; 3. The Franks; "4. The Burgundians in France; 5. The Visigoths in the "South of France and part of Spain; 6. The Sueves and Alans "in Gallicia and Portugal; 7. The Vandals in Africa; 8. The "Alemanes in Germany; 9. The Ostrogoths whom the Longo-"bards succeeded, in Pannonia, and afterwards in Italy; "10. The Greeks in the residue of the empire." In addition to the foregoing observations I shall hereafter shew, that *the Eastern empire* cannot be reckoned *one of the horns of the beast*, all of which must be sought for in *the West*.

position that *the Exarchate of Ravenna* was *one of the ten horns*. *The Exarchate* was not, like each of the monarchies founded by the northern nations, *a horn*, or *independent kingdom*; but, on the contrary, *a mere dependent province of the Greek empire*, governed, like its other provinces, by a deputy: hence it can no more be esteemed *a horn*, than any of the other Greek provinces*. The prophet simply asserts, that *the Roman beast*, when his empire was divided, should put forth *ten horns:* he does not give us the least reason to suppose, that there should be any essential difference in the political constitution of *the horns*. What *one* therefore of *the ten horns* was, that *all the others* must have been†: for, unless we completely violate the harmony of symbolical language, we can never allow, that *some of the horns* represent *sovereign states*, and *others of them* mere *provinces of sovereign states*.

The next objection is, that, even allowing *the Exarchate* to be *a horn*, neither *it* nor *the state of Rome*, occur in the true list of the ten *primary* kingdoms. The Bishop agrees with Sir Isaac, that *the Exarchate of Ravenna*, *the kingdom of the Lombards*, and *the state of Rome*, are *the three horns;* but he censures him for his inconsistency in sup-

* "The throne of the Gothic kings," says Mr. Gibbon, "was filled by the exarch of Ravenna, *the representative in peace and war of the emperor of the East.*"

† The prophet, by declaring that *the little horn* should be different from all the rest, necessarily leads us to conclude that *the ten horns* should *not* be different from each other.

posing

posing *those* powers to be *the three horns*, while he presents us nevertheless with such a catalogue of *the ten kingdoms* as does not include the names of *all* those three powers *. The censure is just, for the prophet expressly asserts, that three of the *first* horns were to be plucked up before *the little horn*; yet while he blames Sir Isaac for this manifest flaw in his interpretation, he does not seem conscious that much the same censure attaches to himself, notwithstanding his attempt to parry it. *The three horns* are certainly to be sought for among the ten *original* kingdoms into which the empire was divided, and among *no other* kingdoms whatever: nothing can be more definite and precise upon this point than the language of Daniel. We ought therefore first to learn, what these ten *original* horns were, and next inquire whether *three of them* were ever plucked up to make room for *an eleventh little horn* perfectly distinct from them all; not surely first to fix upon *three states*, which we conceive *may* answer to the character of *the three horns*, and then contrive such a list of *ten kingdoms* as may

* Sir Isaac gives us the following catalogue of the ten kingdoms: "1. The kingdom of the Vandals and Alans in Spain "and Africa; 2. The kingdom of the Suevians in Spain; "3. The kingdom of the Visigoths; 4. The kingdom of the "Alans in Gallia; 5. The kingdom of the Burgundians; 6. The "kingdom of the Franks; 7. The kingdom of the Britons; "8. The kingdom of the Huns; 9. The kingdom of the Lom-"bards; 10. The kingdom of Ravenna." In this catalogue *the state of Rome*, which Sir Isaac supposes to be *one of the three horns* does not occur.

include these *three states.* Yet such is the plan, which Bp. Newton adopts. Perfectly aware that it would be a vain labour to seek either for *the Exarchate of Ravenna* or for *the state of Rome* among the ten *primary* kingdoms, he most unwarrantably sets aside the *real* list of those kingdoms, and substitutes a list of his own; into which he introduces *the petty state of Rome,* and *the Greek province of Ravenna,* evidently for no other purpose than to give a colour of probability to his predetermined interpretation. Hence his catalogue does indeed contain *the three states,* which he supposes to be *the three horns* plucked up before *the little horn;* but it is certainly not the more on that account a faithful catalogue of the ten *original* kingdoms. Accordingly the bishop himself confesses (a confession which alone is sufficient to invalidate his whole plan of interpretation), that it is a catalogue calculated for *the eighth century,* not for *the period in which the Roman empire was originally divided**.

The

* "We would, for reasons which will hereafter appear to "the attentive reader" (namely, in order that his Lordship's catalogue might be made to contain *the three states,* which he supposes to be *the three horns* plucked up before *the little horn*), "fix *these ten kingdoms* at a different era from any of the fore-"going; and let us see how they stood in *the eighth century.* "The principal states and governments then were—1. Of the "Senate of Rome, who revolted from the Greek emperors, "and claimed and exerted the privilege of choosing a new "western emperor; 2. Of the Greeks in Ravenna; 3. Of the "Lombards.

The result of the whole is, that, since *the Greek province of Ravenna* cannot be esteemed *a horn* or *independent kingdom;* and since, even if it could, neither *it*, nor *the state of Rome*, are to be found in the true list of the ten *original* kingdoms: they cannot be *two* of *those three primary horns* which the prophet beheld plucked up by the roots before *the little horn.*

2. Having now stated my objections to the two preceding modes of interpretation, I shall endeavour to ascertain the *three primary kingdoms*, which were destined to fall before *the eleventh different and little kingdom of the Roman empire.* For this purpose it will be necessary, *first* to inquire into the import of the prediction concerning their fall, and *secondly* to learn from history the names of the ten *original* kingdoms among which they are to be sought.

(1.) The overthrow of *the three horns* is described in three different parts of the vision of *the four beasts.*

" I considered the horns, and, behold, there came " up among them another little horn, before whom

" Lombards in Lombardy; 4. Of the Huns in Hungary; " 5. Of the Alemanes in Germany; 6. Of the Franks in " France; 7. Of the Burgundians in Burgundy; 8. Of the " Goths in Spain; 9. Of the Britons; 10. Of the Saxons in " Britain" (Bp. Newton's Dissert. xiv.). Thus does the Bishop confessedly adapt his catalogue to *the three supposed horns*, instead of seeking for *the three horns*, where the prophet directs us to seek them, among the ten *first* horns,

" three

"three of the first horns were plucked up by the "roots."

"Then I would know the truth of the fourth "beast,—and of the ten horns that were in his "head, and of the other which came up, and be- "fore whom three fell."

"The ten horns out of this kingdom are ten "kings that shall arise: and another shall rise be- "hind them: and he shall be diverse from the first, "and he shall depress three kings."

These different passages all describe the same circumstance: consequently, whatever is the import of the one, must likewise be the import of both the others.

With respect to the vision, the appearance, which presented itself to Daniel, seems to have been this. While the prophet was contemplating *the ten horns of the beast*, he beheld *an eleventh little horn* gradually, and as it were by stealth, springing up among them*. As *this little horn* was slowly arising, *three* of *the first ten horns*, which were "before "it" or in its immediate vicinity, so as by their position to obstruct its growth, were successively eradicated, and fell prostrate at its feet. Every obstacle being thus removed, *the little horn* attained its full growth; and occupied the place,

* He seems to have overlooked *the little horn* at first, owing to its diminutive size, and to its springing up behind *the other horns*; and to have fixed his attention entirely upon *the ten horns* till it was diverted from them by the increasing size of *the little horn*.

which

which had been before occupied by *the three eradicated horns.*

Such apparently was the action of the symbols; upon which the interpreting angel observes, that *an eleventh kingdom* should arise behind *the first ten kingdoms*, and should depress *three of them.* Now, since it is said, in one passage, that *the three horns* were plucked up before *the little horn;* in another, that they fell before *the little horn;* and, in a third, that *the power represented by the little horn* should depress *the powers represented by the three horns:* a question arises, which can only be determined by the event; namely, whether *this smaller power* should depress *three* of the *first* powers *immediately* or *mediately*, by *his own proper exertions* or by *the instrumentality of others?* History is ever the best interpreter of prophecy; and by its decisions we may always safely abide. Daniel specially informs us, that *three* of the *first* ten kingdoms, into which the empire should be divided, were to be plucked up before *the little horn.* Hence it is evident, that we must look for the completion of the prophecy among the ten *first* kingdoms, and among those *only.* Now we do not find, as it shall be presently shewn from history, that *any three* of the ten *original* kingdoms * were ever literally depressed by *the immediate exertions* of *an*

* In fact, we do not find that *any* three kingdoms were subdued by the *immediate* force of *the Papacy.* The Pope *himself* neither subdued the kingdom of the Lombards, the state of Rome, nor the Exarchate.

eleventh

eleventh smaller kingdom: but we *do* find, that precisely *three* of them were eradicated by *the instrumentality* of *each other*, of *the Greeks* and of *the Franks*, before *an eleventh little horn*, which had been gradually rising in the midst of troublesome times, and which at length occupied the place of *its three depressed predecessors.* Thus does history at once interpret the prophecy, and undeniably point out to us *the power* intended by *the little horn.*

(2.) As *the three horns* are to be sought for among the ten *first* horns, we must obviously learn what those ten *first* horns are, before we can inquire with any prospect of success for *the three* which were to be eradicated before *the little horn.* The historian Machiavel, whom I cannot but consider as the best, because the most unprejudiced, judge of the manner in which *the Roman empire* was divided, very undesignedly, and (as Bp. Chandler remarks) little thinking what he was doing, reckons up *the ten primary kingdoms* as follows: 1. The Ostrogoths in Mesia; 2. The Visigoths in Pannonia; 3. The Sueves and Alans in Gascoigne and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgundy; 7. The Heruli and Turingi in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary; and 10. The Lombards, at first upon the Danube, afterwards in Italy *. The selfsame catalogue is exhibited by that excellent chronologer

* Bp. Newton's Dissert. xiv.

Bp.

Bp. Lloyd, who adds the dates when *these ten kingdoms* arose: 1. The Huns about A.D. 356; 2. The Ostrogoths, 377; 3. The Visigoths, 378; 4. The Franks, 407; 5. The Vandals, 407; 6. The Sueves and Alans, 407; 7. The Burgundians, 407; 8. The Heruli and Rugii, 476; 9. The Saxons, 476; 10. The Longobards in the north of Germany, 483; in Hungary, 526 *.

3. These then, upon the concurring testimony of an historian and a chronologer, are *the ten kingdoms* into which *the Roman empire* was originally divided, and consequently they are *the ten first horns* of which we are in quest. Hence, if ever *three kingdoms* were plucked up before *a little kingdom* which arose imperceptibly among *the ten primary kingdoms*, they must be *three*, the names of which occur in the preceding list of Machiavel and Bp. Lloyd. Accordingly we shall find, that *the kingdom of the Heruli*, *the kingdom of the Ostrogoths*, and *the kingdom of the Lombards*, were successively eradicated before *the little papal horn*, which at length became a *temporal* no less than a *spiritual* power at the expence of these three depressed *primary* states.

(1.) In the *year* 746, Odoacer king of the *Heruli* † put an end to *the western empire*, and caused himself

* Bp. Newton's Dissert. xiv.

† Disputes have arisen respecting the proper name of Odoacer's subjects, but they are disputes which are of little consequence to the completion of the prophecy. Machiavel styles his

himself to be proclaimed *king of Italy*. By this conquest he stood "before," or in the way of, *the papal horn*; whence it was necessary, that *his regal horn* should be plucked up in order to make room for the future aggrandizement of *the spiritual kingdom of the Pope*. This was effected, in *the year* 493, by Theodoric king of *the Ostrogoths*. Leading his hardy troops from their original settlements in Mesia and the neighbourhood of Constantinople, he descended from the Julian Alps, and displayed his banners on the confines of Italy. Victory crowned his enterprize; from the Alps to the extremity of Calabria Theodoric reigned by right of conquest; and he was accepted as the deliverer of Rome by the Senate and the people.

(2.) *This second* of *the three horns* however, stand-

his kingdom, *that of the Heruli and Turingi*; Pp. Lloyd, *that of the Heruli and Rugii*; and Mr. Gibbon asserts, that his immediate and hereditary subjects were the tribe of *the Scyrri*, while the Italian kingdom which he founded was composed of various clans of Gothic mercenaries, among which the names of *the Heruli*, *the Scyrri*, *the Alani*, *the Turcilingi*, and *the Rugians*, appear to have predominated. Be this as it may, the kingdom which he *did* found, was one of the ten *primary* kingdoms; whence, if its history correspond with the prophecy, it is certainly capable, in its capacity of a *primary* kingdom, of being reckoned *one of the three horns*. The accurate particularising of the tribes which composed it cannot make it either more or less a *primary* kingdom. All possibility of dispute might be avoided, if, in the catalogue of *the ten kingdoms*, it were styled, *the kingdom of Odoacer in Italy*, instead of *the kingdom of the Heruli and Turingi in Italy* or *the kingdom of the Heruli and Rugii in Italy*.

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ing equally in the way of papal aggrandizement, was destined, like its immediate predecessor, to fall before *the little horn*. After *the kingdom of the Ostrogoths* had subsisted in Italy its allotted time, it was attacked by Bellisarius; and at length was utterly eradicated by Narses the lieutenant of the Eastern emperor, and his auxiliaries *the Lombards*.

(3.) Italy now became a province of *the Constantinopolitan empire*, and was governed by an imperial officer, who bore the title of *Exarch of Ravenna*. Scarcely however was *the Exarchate* established *, when *the Lombards*, who had lent their assistance to Narses in his attack upon *the kingdom of the Ostrogoths*, began to meditate the conquest of Italy for themselves. Narses was engaged in the settlement of that country under the government of the Constantinopolitan emperors from *the year* 554 to *the year* 568; and it was in *the year* 567, that Alboin, king of *the Lombards*, undertook the subjugation of it. Descending from the same Julian

* "The destruction of a mighty kingdom established the "fame of Alboin—But his ambition was yet unsatisfied; and "the conqueror of the Gepidæ turned his eyes from the Da- "nube to the richer banks of the Po and the Tiber. *Fifteen* "*years* had not elapsed, since his subjects, the confederates of "Narses, had visited the pleasant climate of Italy: the moun- "tains, the rivers, the highways, were familiar to their me- "mory: the report of their success, perhaps the view of their "spoils, had kindled in the rising generation the flame of emu- "lation and enterprise. Their hopes were encouraged by the "spirit and eloquence of Alboin." Hist. of Decline and Fall, vol. viii. p. 122, 123.

Alps

Alps that his Gothic predecessor Theodoric had done, he became, without a battle or a siege, master of Italy from the Trentine hills to the gates of Ravenna and Rome.

The Exarchate of Ravenna still feebly subsisted, but it was at length completely subdued by *the Lombardic monarch Aistulphus* about *the year* 752. This conquest however was only the prelude to the utter eradication of *the third and last horn*, which interfered with the aggrandizement of *the Papacy*, and which was therefore to be plucked up by the roots before it. Alarmed at the growing power of Aistulphus, *the Pope* applied for assistance to Pipin king of France; who, in the course of two successive expeditions into Italy, wrested from that prince the whole district of *the Exarchate*, and bestowed it in perpetual sovereignty upon *the Bishop of Rome*. "After this double chastisement *the* "*Lombards* languished about twenty years in a state "of languor and decay. But their minds were not "yet humbled to their condition; and, instead of "affecting the pacific virtues of the feeble, they "peevishly harassed the Romans with a repetition "of claims, evasions, and inroads, which they un-"dertook without reflection, and terminated with-"out glory." Charlemagne had now succeeded his father Pipin, and like him assumed the character of *the Champion of the Church*. At the request of *the Pope* he formally undertook his cause; entered Italy at the head of a large army; completely eradicated *the horn of Lombardy*; and bestowed great

great part of its dominions upon the successors of St. Peter *.

Thus

* Mr. Sharpe briefly observes, that *the three horns* eradicated before *the little horn*, were " the *three Gothic kingdoms*," or " the *three distinct national governments of Gothic kings*, seated successively in Rome itself:" and he adds, that *these three kingdoms* constituted *the short-lived seventh head of the beast* mentioned in the Apocalypse; that *the last* of them was wounded to death by the sword of Justinian in the hand of Bellisarius; and that *the whole period of their joint dominion* amounted not to more than 70 *years* (See Append. to three Tracts, p. 43—An Inquiry into the Description of Babylon. p. 8, 9—and Append. to Inquiry, p. 2, 3, 4, 5.). *What three Gothic kingdoms* Mr. Sharpe alludes to, I am unable to discover from his chronological and circumstantial description of them. I am only aware of *the three following Gothic kingdoms* having been ever seated in Italy; that of the *Heruli*; that of *the Ostrogoths*; and that of *the Lombards*. Of these Justinian only subverted that of *the Ostrogoths*: as for that of *the Lombards*, it continued many years after the termination of his reign; and, after overturning the government of the Greek Emperors in Italy, it was in its turn destroyed by Charlemagne. So again Mr. Sharpe speaks of *three* Gothic kingdoms seated in Italy *previous* to the reign of Justinian, and jointly continuing about 70 *years*. Upon adverting to history, we shall find, that the *two* Gothic kingdoms of *the Heruli* and *the Ostrogoths* continued something more than 70 *years*; and that *the last* of them was subdued by Justinian; but it will prove a vain labour to look for *a third*, the duration of which jointly with that of the other two shall amount to about 70 *years*. The whole duration of *the three kingdoms* of *the Heruli*, *the Ostrogoths*, and *the Lombards*, comprehends a space, not merely of 70 *years*, but of little less than *three centuries*: for *the kingdom of the Heruli* was erected in *the year* 476, and *the kingdom of the Lombards* was subverted by Charlemagne in *the year* 774. As for *these three kingdoms*, they cannot be at once both *three horns* and *the seventh*

Thus were *three* of *the first horns* plucked up by the roots before *an eleventh little horn*, which silently arose among them, until it had supplanted *the three horns*, that stood in its way and prevented its full expansion *.

4. It is curious to observe the gradual rise of papal domination during the turbulent age, in which *the three horns* were successively eradicated. Under *the reign of Odoacer*, the Bishops of Rome had acquired so much influence, that even the victorious Theodoric found it prudent to pay court to them. Though he assumed the supremacy of the Church, he was not ignorant of the dignity and importance of *the Roman pontiff*. "The peace or the revolt "of Italy might depend on the character of a wealthy and popular Bishop, who claimed such ample "dominion both in heaven and earth †." Accordingly we find, that, toward the close of the Ostro-

seventh head of *the selfsame beast* at *the selfsame time* and in *the selfsame capacity*: both because such an opinion is a palpable contradiction, confounding together in a strange manner *the different members* of *the beast*; and because 298 *years*, the period of their joint duration, can scarcely be called so *very* short a time, compared with the duration of any of *the other heads*. It is to be wished, that Mr. Sharpe had explicitly *said* what three Gothic kingdoms he intended.

* Bp. Newton's Dissert. on Rev. xiii. and xvii.—Hist. of Decline and Fall. vol. vi. p. 226—237—Ibid. vol. vii. p. 11—15, 214—257, 353—398—Ibid. vol. viii. p. 122, 126, 127, 145, 147—Ibid. vol. ix. p. 145—150, 156—159—Bp. Newton's Dissert. xiv.

† Hist. of Decline and Fall. vol. vii. p. 37.

gothic

gothic sovereignty, *the Pope* took a leading part in the revolution which once more brought Italy under the sway of the emperors. "The deputies of *the* "*Pope* and clergy, of the senate and people, invited "the lieutenant of Justinian to accept their voluntary "allegiance, and to enter the city, whose gates "would be thrown open for their reception *." And afterwards, when the *Ostrogothic monarchy* for a short time recovered itself previous to its final subjection, the emperor Justinian was roused from his slumber "by *the Pope Vigilius* and the Patrician "Cethegus, who appeared before his throne, and "adjured him, in the name of God and the people, "to resume the conquest and deliverance of Italy †."

At this period, as Machiavel very justly remarks, *the Papacy* was greatly assisted in its acquisition of temporal authority by the circumstance of Theodoric king of *the Ostrogoths* making Ravenna his metropolis ‡; for, "there being no other prince "left in Rome, the Romans were forced for protec-"tion to pay greater allegiance to *the Pope*."

During the struggles between *the Lombards* and *the imperial lieutenants at Ravenna*, the power of

* Hist. of Decline and Fall. vol. vii. p. 223. † Ibid. p. 378.

‡ Ravenna was the metropolis likewise even of *the western empire* itself some years previous to its fall. Honorius first fixed his residence there in *the year* 404, as a place of security against the inroads of the northern nations (Hist. of Decline, vol. v. p. 207.). Thus was *he who letted* gradually *taken out of the way*, to make room for *the Apostasy* and the full revelation of *the man of sin*.

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the Popes continued gradually on the increase. Availing themselves of those turbulent and unsettled times, and finding that their influence was sufficient to turn the scale whichever way they pleased, they began, as Machiavel observes, to treat and confederate sometimes with *the Imperialists* and sometimes with *the Lombards*, " not as subjects, but as " equals and companions."

In short throughout a period of anarchy, when the minds of men were kept in a constant ferment by the frequency of political changes, " the want of " laws among the Romans could only be supplied by " the influence of religion; and their foreign and " domestic counsels were moderated by the authority " of *the Bishop*. His alms, his sermons, his correspondence with the kings and prelates of the West, " his recent services, their gratitude, and oath, accustomed the Romans to consider him as the first " magistrate or prince of the city. The Christian " humility of *the Popes* was not offended by the " name of *Dominus* or *Lord;* and their face and " inscription are still apparent on the most ancient " coins. Their temporal dominion is now confirmed " by the reverence of a thousand years; and their " noblest title is the free choice of a people whom " they had redeemed from slavery *.

Such was the state of *the Papacy* immediately before the subversion of *the kingdom of the Lombards*, the last of *the three horns* which stood in its

* Hist. of Decline and Fall. vol. ix. p. 144.

way,

way, and which was therefore destined to fall before it. When *this horn* was completely eradicated, *the eleventh little horn* attained to its full growth in temporalities, by the acquisition of *the Exarchate* and a considerable part of *the kingdom of Lombardy*, and by the complete subjugation of *Rome*. It had already become *a spiritual empire*, when in *the year* 606 the *saints* were delivered into its hand.

Here then we behold *a little horn* springing up among and behind *the first ten horns*, and advancing itself upon the ruins of *three of those horns*, which were successively eradicated before it. No other *power* but *the Papacy* arose under similar circumstances, no other corresponds in every respect with the character of *the little horn*; whence it is concluded, that the symbol of *the little horn* is designed to typify *the Papacy* and *nothing but the Papacy*. It is in vain, that the Romanists would persuade us, that *the little horn* is some yet future *Antichrist* *.

Since

* See Cornel. à Lapid. Comment. in Dan. in loc. The Romanists maintain, that *the ten kings* have not yet arisen out of *the Roman empire*, and that they will not make their appearance until near the end of the world: whence they argue, that the contemporary *little horn* has not yet sprung up, and consequently that it cannot symbolize *the Papacy*. The supposition however that *the rise of Daniel's ten kings is yet future* is inconsistent with the analogy of other parts of his prophecies. Cornelius à Lapide himself very justly observes, that *the four heads* of *the leopard* and *the four horns* of *the he-goat* are alike *the four kingdoms* into which *the Macedonian empire* was divided. This being the case, *the ten horns* of *the fourth beast* must, in a similar manner, be *the ten kingdoms* into which the prophet foretells that *the*

Since *three* of the *first* horns, into which *the Roman empire* branched out, were to fall before *the little horn*; if the prophecy has not been *already* accomplished, it is *now* impossible that it ever should be accomplished. From the various political changes which have taken place in the course of the last twelve centuries, the ten *primary* horns can no longer be pointed out; consequently no *three* of them can *now* be plucked up before *any little horn*, which the Papists may fancy will hereafter arise. By attending however to the voice of history we find, that it *has* been the fate of *three* of the *primary* horns successively to quit their original settlements for the purpose of fixing themselves in Italy, so as

Roman empire should be divided. If then the Roman empire *has* been thus divided, the rise of *the ten kings*, and by consequence of *the eleventh little king*, must be *past:* if it have *not* been thus divided, then their rise is *future*. On this point history will give a sufficiently decisive answer. In fact, according to the plan of the Popish expositors, we are obliged to suppose, that, although *the Roman empire* has *already been* divided into ten kingdoms by the conquests of the northern nations, the prophet is wholly silent respecting *this* division, and directs us to look foward to some *future second* division in the days of *a personal Antichrist*. Such an interpretation is plainly not *homogeneous* with their interpretation of *the leopard* and *the he-goat*. If *the four heads* and *the four horns* of those symbols denote *the four kingdoms* into which *the Macedonian empire* was *first* broken when it ceased to be one undivided monarchy, analogy requires, that *the ten horns* of *the fourth beast* should denote *the ten Gothic kingdoms* into which *the Roman empire* was *first* broken when it ceased to be one undivided monarchy. Any *future* ten kingdoms that may arise can have no relation to the division foretold by Daniel.

to

to stand " before" *the Papacy;* and we further find, that it *has* been the fate of *exactly these three,* and *no more,* to be completely eradicated " before" the growing power of *the Bishops of Rome. None,* except *these three,* were ever plucked up under such circumstances: that is to say, *none,* except *these three,* ever fell " before" *an eleventh power* perfectly distinct and perfectly different from the ten *primary* kingdoms... *Exactly three* however of the ten *primary* kingdoms *did* fall " before" *the Papacy:* it is incumbent therefore upon the votaries of *the Church of Rome* to shew, why we are not to conclude *these three kingdoms* to be *the three horns of the beast* and *the Papacy* to be *the eleventh little horn,* before they can expect a protestant to believe that the reign of *this little horn* is still remote.

IV. The preceding catalogue of *the ten primary kingdoms,* which is given us by Machiavel and Bp. Lloyd, very properly omits, as we have seen, *the Greek province of Ravenna,* and at the same time places *all the ten kingdoms* in *the western parts of the Roman empire.* Here therefore it may perhaps be asked, " Why must *all the horns* be sought for " in the *West?* Although the *Exarchate* cannot be " esteemed *a horn,* why may not *the Constantinopo-* " *litan monarchy?*" The reason is this. *That empire,* after the downfall of *the Western empire,* still constituted, under the government of its emperors, *the sixth head of the beast* *; consequently it cannot

* Rev. xvii. 10.

be *at once*, and in *the selfsame capacity*, both *a head* and *a horn* of *the selfsame beast*. In this particular there is a striking difference between the political character of *the ancient Roman emperors*, and that of *the modern emperors of the West*, whose dignity commenced with Charlemagne. The title of *the ancient emperors* was attached to their territorial possessions; whereas that of *the modern emperors* is entirely distinct: so that Charlemagne was *emperor* in *one capacity*, and *king of France* in *another*; in the same manner as the present head of the house of Austria would be *king of Hungary and Bohemia*. whatever family might be elected to *the imperial dignity* *. On these grounds *the emperor of Constantinople* cannot be esteemed *one of the ten horns*, without a manifest violation of the harmony of the prophetic vision; although, inasmuch as he was *the sixth head*, his dominions must be reckoned as *part of the Roman empire*, the *whole* of which is represented in the Apocalypse under the symbol of *the earth*: and, on the same grounds, *all the ten horns of the beast* must be sought for in *the West*; where accordingly Machiavel and Bp. Lloyd have found precisely that number of *original Gothic kingdoms* †.

* It is almost superfluous to remark, that this was written before the abdication of the Carlovingian Roman emperorship by the chief of the house of Austria.

† "Ubinam hi decem reges quærendi sunt? Non in Oriente: "neque enim Imperium Græcum seu Orientale unum e decem "cornibus erat, ut apparet, quia hæc dimidia pars fuit capitis "sexti sive Cæsareani a Constantino bipartiti." Excid. Antic. apud Pol. Synop. in loc.

1. I am

1. I am aware, that both Sir Isaac Newton, and Bp. Newton, are of opinion, that *the eastern half of the empire* is not to be accounted *a part of the body of the fourth beast:* but I much doubt, whether this opinion rests upon any solid foundation: for it neither agrees with the Revelation of St. John, which predicts the fortunes of *the entire Roman empire* as well *eastern as western,* and which decribes it as *one great whole* by the symbol of *the earth;* nor does it even quadrate with the scheme upon which it is founded. Sir Isaac argues, that "*the* "*nations of Chaldèa and Assyria* are still *the first* "*beast; those of Media and Persia* are still *the* "*second beast; those of Macedon, Greece, Thrace,* "*Asia Minor, Syria, and Egypt,* are still *the third;* "and *those of Europe, on this side Greece,* are still "*the fourth.* Seeing therefore *the body of the third* "*beast* is confined to *the nations on this side the* "*river Euphrates,* and *the body of the fourth beast* "is confined to *the nations on this side Greece:* we "are to look *for all the four heads of the third beast,* "among *the nations on this side the river Euphrates;* "and for *the eleven horns of the fourth beast,* "among *the nations on this side of Greece.* And "therefore, at the breaking of *the Greek empire* into "*four kingdoms of the Greeks,* we include no part "of *the Chaldèans, Medes, and Persians,* in those "kingdoms, because they belonged to *the bodies of* "*the two first beasts.* Nor do we reckon *the Greek* "*empire,* seated at Constantinople, among *the horns* "*of*

" *of the fourth beast*, because it belonged to *the body*
" *of the third**.

I fully agree with Sir Isaac Newton, though for a different reason which I have already stated †, that *the eleven horns* of *the fourth beast* must all be sought for among *the nations on this side Greece*, and that the *Constantinopolitan empire* cannot be esteemed *one of those horns:* but his scheme of excluding *that empire* from *the body of the fourth beast* is manifestly inconsistent with itself. Sir Isaac maintains, that *the four heads of the third beast* are to be looked for in *the countries on this side the Euphrates;* namely, in *those of Macedon, Greece, Thrace, Asia Minor, Syria, and Egypt:* for he affirms, that *these regions form the body of the third beast*, in the same manner as *those westward of Greece* form *the proper body of the fourth beast* and constitute his *ten horns*. *The four heads of the third beast* are undoubtedly to be sought for in the regions which he specifies, but certainly not for the reasons which he assigns: for *the countries of Asia Minor, Syria, and Egypt*, cannot be considered as forming *an exclusive part of the body of the third beast*, because they were originally provinces belonging to *the second beast*. This will necessarily follow from Sir Isaac's own scheme. If, as he supposes, *Greece*

* Observ. on Daniel, p. 31, 32.

† Namely, because *the Roman emperor of Constantinople* was *the sixth head of the beast*, and consequently cannot be esteemed *one of his horns* likewise.

and

and *its dependent provinces* must not be esteemed *a part of the body of the Roman beast*, because they originally belonged to *the Macedonian beast*: then, in order that the scheme may be consistent with itself, *Asia Minor, Syria, and Egypt*, must not be esteemed *a part of the body of the Macedonian beast*, because they previously belonged to *the Medo-Persian beast*. Or, to state the same argument in somewhat different form: if *the body of the Medo-Persian beast* is to be confined within the strict limits of *Media and Persia properly so called*, as Sir Isaac supposes: then, in a similar manner, *the body of the Macedonian beast* must be confined within the limits of *Macedon and Greece;* and *the body of the Roman beast*, within those of *Italy;* in which case it will be a vain labour to look either for *the four heads* * *of the third beast*, or for *the ten horns of the fourth beast*. The truth is, no less than *two* out of *the four heads* of *the third beast*, namely *the Syrian kingdom of Seleucus* and *the Egyptian kingdom of Ptolemy*, sprung up within the limits of *the Persian empire*, after it had been subdued by Alexander: consequently, if *a part of the Persian empire* is to be included in *the body of the third beast*, forming his *two most powerful heads;* there cannot be assigned any reason, why *a part of the third beast*, namely *Greece and the eastern provinces* which afterwards constituted *the Romano-*

* It is almost superfluous to remind the reader, that *the four heads of the third beast* in the vision of *the four great beasts* are the same as *the four horns of the he-goat* in the vision of *the ram and the he-goat*.

Constan-

Constantinopolitan empire, should not be included in *the body of the fourth beast*. Hence I am constrained to assert, that the scheme of separating *the eastern empire* from *the body of the fourth beast*, laid down by Sir Isaac Newton and adopted by Bp. Newton, must be erroneous: because, if allowed to be just, it will force us, in order to preserve the consistency of prophecy, to separate from *the body of the Macedonian beast* his *two eastern heads of Syria and Egypt:* inasmuch as both those countries were *provinces* of the *Medo-Persian empire*, before they became *heads* of *the Macedonian empire*.

2. In preference then to Sir Isaac's scheme, I am rather inclined to think, that *the four beasts* are *the four great empires*, considered as respectively extending to their several utmost limits; so that *the Medo-Persian empire* comprehends not only *Media and Persia*, but likewise *Chaldèa*, *Assyria*, *Asia Minor*, *Syria, and Egypt*; *the Macedonian empire*, not only *Greece*, but likewise, *the former empire of Persia;* and *the Roman empire*, by a parity of reasoning, not only *Italy and the West*, but likewise *Greece, Egypt, and Asia as far as the Euphrates* *.

3. As for specifying *what powers* are *now* the *ten horns*, I cannot but consider it as absurd to attempt

* This will shew us the reason why *the Roman beast* is represented as being compounded of *a lion, a bear*, and *a leopard* (Rev. xiii. 2.). His empire comprehended the greatest part of the dominions of *the Babylonian lion, the Medo-Persian bear*, and *the Macedonian leopard;* in addition to which he had *ten horns* or *kingdoms* in his peculiar sovereignty in the West.

it.

it. History has decidedly shewn, that *the kingdoms*, into which the *Roman empire* was divided, never continued long in the same state: nor is it at all necessary for the completion of the prophecy, that they should have done so. *Two of the horns of the Macedonian he-goat* were soon swallowed up by the most powerful of *the other two horns:* and *the great Latin city*, exclusive I apprehend of those protestant powers which have come out of it, will eventually be divided into no more than *three parts* *. Still however *the Roman beast* is symbolically represented as having *ten horns* †, because such was *the original number* into which his empire was divided; as *four* was the *original number* into which the empire of *the he-goat* was divided. "Though "the kingdom of Alexander," says Bp. Newton, "was divided into *four principal parts*, yet only "*two of them* have a place allotted in Daniel's last "prophecy of *the things noted in the Scripture of* "*truth*, *Egypt* and *Syria*. These *two* were by far "the greatest and most considerable: and these *two* "at one time were in a manner the only remaining "kingdoms of *the four: the kingdom of Macedon* "having been conquered by Lysimachus and an-"nexed to *Thrace;* and Lysimachus again having "been conquered by Seleucus, and *the kingdoms* "*of Macedon and Thrace* annexed to *Syria* ‡." Such being the fate of *two* out of *the four horns of*

* See Rev. xvi. 19. Concerning this *earthquake* more will be said hereafter.

† See Rev. xvii. 16. ‡ Dissert. xvi.

the

the he-goat, I know not why some expositors should apparently think themselves bound to labour to discover *ten horns* for *the Roman beast* at any other period except that when his empire was *originally* divided *. Machiavel, as we have seen, merely as a political historian, and without the least intention of supporting a favourite system, informs us, that the empire *was* broken by the northern nations into precisely *ten primary kingdoms*. This circumstance *alone* therefore is sufficient for the completion of the prophecy, that *the ten horns* of *the fourth beast* are *ten kings* that shall arise out of his kingdom †; just as the division of Alexander's empire into *four kingdoms* was *alone* sufficient for the completion of the prophecy, that *four kingdoms* should stand up out of his nation ‡. The special badge of *the he-goat* is his *four horns*, and the special badge of *the Roman beast* is his *ten horns*; although *both these numbers* afterwards varied. Hence we may just as reasonably expect, that *the Macedonian beast* should *always* have *four horns* during the whole period of his existence after their rise, because *four horns* are said to have sprung up out of him when *his great horn* was broken; as that *the Roman beast* should always have *ten horns* during the whole period of *his* existence after their rise, because when his em-

* Sir Isaac Newton very justly remarks, that, "whatever "was their number afterwards, they are still called *the ten* "*kings* from their first number." Observ. on Daniel, c. vi. p. 73.

† Dan. vii. 24. ‡ Dan. viii. 22.

pire

pire was divided exactly *ten kings* were to arise out of it. The two symbols are, in fact, each formed from a view of the *primary* division of *the Macedonian* and *Roman empires;* nor was it designed, nor indeed was it possible, that they should be exhibited as perpetually varying with the ever varying revolutions of nations. On these grounds, I think it of very little consequence to the completion of the prophecy to have discovered, that there were *ten* kingdoms in *the year* 1240 at the time of the diet of Ratisbon; *ten* likewise at *the Reformation;* and *ten* also in *the year* 1706*. *The ten horns* of *the Roman beast* are certainly the ten *primary* kingdoms enumerated by Machiavel: and, since three of the *first* horns were to be plucked up before *the little horn,* we must seek for *those three horns* among the ten *primary* kingdoms: how the empire was *afterwards* divided is a matter of no great moment; its subsequent political revolutions affect not in the slightest degree the accuracy of the prophecy.

* See Bp. Newton's Dissert. xiv. Should the number of Buonapartè's vassal kings at length amount to *ten,* it might be considered as a curious circumstance, that *the Roman beast,* both at the first division of his empire, and at that last period of it when he was heading a great confederacy (Rev. xvi. 13—16. xix. 19, 20.), should alike have *ten horns:* but it would be *merely* a curious circumstance; it would have no sort of connection with the real accomplishment of the prophecy. Nov. 16, 1807.

CHAPTER

CHAPTER V.

CONCERNING THE VISION OF THE RAM AND THE HE-GOAT, AND THE LITTLE HORN OF THE HE-GOAT.

NEBUCHADNEZZAR'S dream of *the image*, and Daniel's vision of *the four beasts and the little horn of the fourth beast*, contain predictions relative to *the four great empires* and *the domineering tyranny of the Papacy*. These matters so important to the Church having been clearly set forth, the Holy Spirit, now purposing to describe the exploits of *another great enemy* to Christianity, recalls, in the vision of *the ram and the he-goat*, the attention of Daniel to *the second* and *third empires*, whose prophetic history had been already detailed, for the purpose of introducing *another little horn*, which was to come out of *one* of *the principal horns* of *the Macedonian beast*, as *the former little horn* sprung up among *the ten horns* of *the Roman beast*.

In Daniel's vision of *the ram and the he-goat*, *the ram* symbolizes *the same power* as *the bear* mentioned in the preceding vision; and *the he-goat the same power* as *the leopard*. *The ram* therefore, standing before the river, is *the Medo-Persian*

Persian empire; and *his two horns* are *the two kingdoms of Media and Persia: the higher one,* which came up last, being *Persia,* the head of the empire; and *the lower one,* which came up first being *Media,* united with, though subjected to, *Persia.* These two kingdoms having been inseparably joined together under Cyrus, *the ram,* every where victorious, acquired the undisputed sovereignty of Asia.

In the plenitude of his power however, he was attacked by an unexpected enemy, *the he-goat,* or *the Macedonian empire.* Moving with unexampled rapidity from the West, the founder of this mighty sovereignty soon completely overthrew *the ram,* and broke *his two horns.* After this daring exploit, *the he-goat* "waxed very great," extending his arms even into Hindostan, as well as subjugating Egypt and all the other dominions of *the ram.* But, notwithstanding this sudden and astonishing acquisition of power, *his great horn* was destined to be broken even in the very height of his strength. Accordingly, the imperial dynasty of *the great horn* lasted no more than fifteen years after the death of Alexander; within which short space of time his successors, Philip Aridèus, Alexander Egus, and Hercules, were all murdered. After them *the empire* was divided into *four kingdoms* typified by *the four horns of the goat,* and *the four heads of the leopard* mentioned in the preceding vision. Cassander held *Macedon and Greece;* Lysimachus had *Thrace and Bithynia;* Ptolemy made himself master of *Egypt;* and Seleucus obtained *Syria and the East.* Thus exactly was fulfilled

fulfilled the prophecy, that *four kingdoms* should arise out of Alexander's empire, governed by princes of his own nation, though neither of his own family, nor with equal power to that which he had possessed.

I. Hitherto all commentators are agreed; but there has been the same discrepancy of opinion respecting *the little horn of the he-goat*, as *the little horn of the fourth beast* whose prophetic history we last considered.

1. Bp. Newton observes, that the generality of expositors, both ancient and modern, Jewish and Christian, have referred the exploits of *this second little horn to Antiochus Epiphanes**; but this opinion has been so amply refuted both by himself and Sir Isaac Newton, that it would be superfluous for me to do more than barely mention that it *has* existed. I am inclined to think however, that these two eminent writers have been more successful in combating the formerly received interpretation, than in establishing their own. They both contend, that *the little horn* is *the Roman empire*; and that it became *the little horn of the he goat* by subduing *Macedon and Greece:* that this supposition is strengthened by the progress of the Roman conquests from Macedon; which, like those of *the little horn*, extended towards *the south*, *the east*, and *the pleasant land:* and that lastly it is established by the circumstance of *the little horn* being represented as *standing up against the Prince of princes*, and as *taking away the daily sacrifice.*

* See Bp. Newton's Dissert. xv. and Pol. Synop. in loc.

I readily

I readily allow, that these points of resemblance are very striking; nevertheless it will be found upon examination, that there are various objections to this exposition of the prophecy.

(1.) *The first objection*, that may be urged against it, is the improbability, that *the same power*, which in the former vision was represented under the symbol of *a great and terrible beast*, should now be described under that of only *a little horn*. In prophetic imagery there is to the full as exact a discrimination of ideas as in ordinary language; otherwise, as I have already sufficiently proved, there *could* be no definiteness and precision in any of the symbolical predictions. Accordingly we shall find, that, in the writings of Daniel and St. John, *an universal empire* is never symbolized by *a horn* *, but always by *a beast*; and, on the other hand, that *a kingdom*, springing out of such an empire when it comes to be

* It may perhaps be thought, that *the great horn* of *the he-goat* is an exception to this rule, inasmuch as it represents, not *a kingdom springing out of the Macedonian empire*, but *the imperial dynasty of Alexander* which presided over the *whole* empire. This objection however will vanish, when we consider, that, if *a beast* be described with only *one horn*, that *horn* must necessarily be identified with *the beast itself*; because, as the circumstance of there being *more* than *one* horn shews that the empire is in a divided state, so the circumstance of there being *no more* than *one* horn shews that the empire is in an undivided state. When *a beast* therefore has *more* horns than *one*, those *horns* typify *kingdoms*; but, when *a beast* has *no more* than *one* horn, it is evident, that that *horn* cannot signify *a kingdom*, because *the empire* is yet undivided: it remains consequently, that *the single horn* must be identified with *the beast*, and signify *the dynasty by which he is governed.*

divided,

divided, is never symbolized by *a beast*, but always by *a horn*. On these grounds, I can scarcely think it possible, that *the Roman empire* should be represented, in one vision, as a *fourth distinct beast*; and, in another, as only *a little horn of the he-goat*, which typifies *the same power* as *the leopard*, or *third beast*, of the former vision *. I know, that Sir Isaac and Bp. Newton argue, that, when *the Romans* conquered Macedon, they became in *that* capacity *a little horn* of *the third* or *Macedonian beast*; while, in the mean time, so long as we consider them confined to Italy and the West, they are to be accounted a *distinct fourth beast*. But, if this mode of interpretation be allowable, the confusion, which it *must* introduce, will be endless: for, upon the same principle, as soon as *the Greeks* have conquered *a single Persian province*, we must begin, in a similar manner, to reckon them a horn of *the second*, or *Persian beast*: whence it will necessarily follow, that the two *Greek* kingdoms of Syria and Egypt, being originally provinces of *Persia*, must for that reason be accounted horns of *the same second beast*; not, as they are represented by the prophet, horns of *the third*, or *Macedonian beast*.

(2.) *Another objection* against it is, that it renders Daniel liable to the charge of unvarying repetition. In *the dream of Nebuchadnezzar*, the history of *the*

* The reason, why *the Papacy* may be symbolized both by a *horn* and *a beast*, is stated in Chap. ii. § II. 6. It is further discussed in my examination of the characters of *the two apocalyptic beasts*. Chap. x. Sect. iii. § IV. 1, 2. and Sect. iv. § II.

four empires is *simply* detailed, without the introduction, if I may use the expression, of any episodical matter. In *the vision of the four beasts*, the history of *the same four empires* is repeated, for the purpose of introducing the exploits of *the little horn of the fourth beast*. In *the vision of the ram and the he-goat*, the history of *the second* and *third empires* is again repeated, for the similar purpose of noticing in its proper place, the tyranny of *the third beast's little horn*. And, in *the last of Daniel's visions*, a detailed account is given of *the wars between the Greek kings of Syria and Egypt*, and of *the Roman conquests in the East*, in order that we may be conducted in strict chronological succession to the supereminent wickedness of *the king who was to exalt himself above every god*. From this statement then it is evident, that, if *the little horn of the he-goat* or third beast *be* the *Roman empire*, the vision of *the ram and the he-goat* is a mere repetition of the greater part of the vision of *the four beasts;* the only additional circumstance that is mentioned being *the sacking of Jerusalem*, which itself is repeated in the last vision, if we adopt the opinion, that what Daniel styles in the one vision *the desolating revolt*, and in the other *the desolating abomination*, relates alike to *the Roman armies with their military ensigns encompassing that capital**.

(3.) *The last and most serious objection* however against the interpretation of Sir Isaac Newton and

* Compare Luke xxi. 20. with Matt. xxiv. 15, and Mark xiii. 14.

the Bishop is, that *it cannot be reconciled with Daniel's chronological numbers.* The prophet mentions *the desolating revolt* or *the desolating abomination* in three successive visions; that of *the ram and the he-goat* *, that of *the seventy weeks* †, *and* that of *the things noted in the scripture of truth* ‡: and he afterwards speaks of it yet a fourth time in connection with certain chronological numbers ‖. Now our Lord declares, that *the abomination of desolation*, spoken of by Daniel, relates to *the Roman armies when they encompassed Jerusalem and thus stood in the holy place.* The state of the case therefore is as follows: the parallel phrases, *the desolating revolt*, and *the desolating abomination*, occur four times in the book of Daniel, connected in each passage with *the taking away of the daily sacrifice* and *the pollution of the sanctuary:* did our Lord mean to intimate, that wherever they occurred in this book, they *always* related to *the siege of Jerusalem;* or that they were only to be referred to that event in *one* or *two* instances out of the four?

2. This question must be resolved, by comparing these several prophecies of Daniel with each other.

(1.) That *the appearance of the abomination that maketh desolate*, foretold in the prophecy of *the seventy weeks* §, relates to *the siege of Jerusalem by the*

* Dan. viii. 13. † Dan. ix. 27. ‡ Dan. xi. 31.
‖ Dan. xii. 11, 12.

§ Dan. ix. 27. In our common Hebrew Bibles, the word שקוצים occurs plurally, but the royal Parisian manuscript reads singularly שקוץ *the abomination.* The word is likewise given

the Romans, cannot be doubted, however commentators may differ respecting *the abolition of the sacrifice* connected with it. And it seems to me to be equally clear, that *the pollution of the sanctuary of strength; the taking away of the daily sacrifice,* and *the placing the abomination that maketh desolate,* by certain symbolical *arms,* foretold in the prophecy of *the things noted in the Scripture of truth,* likewise relate to *the siege of Jerusalem by the Romans.* This will sufficiently appear from the following considerations.

When Daniel, after describing, under the name of *the king of the north,* the rage of Antiochus Epiphanes against the holy covenant and his departure from Egypt in consequence of the peremptory command of the Romans, speaks of *arms,* like those of a man (an apt symbol of *a powerful and warlike state*), *standing up after him, polluting the sanctuary, taking away the daily sacrifice,* and *setting up the abomination that maketh desolate**; it is unreasonable to suppose, that by *these arms* the *power of Antiochus himself* can be intended. *The arms* seem plainly to be some *new power* now brought conspicuously upon the stage of action: for it is difficult to conceive why the prophet, if he had meant *Antiochus,* should render his prediction needlessly obscure, by ascrib-

given singularly in the Vulgate, the Syriac, the Arabic, and the Greek of Theodotion. To which may be added, that our Lord, according both to Matthew and Mark, cites it singularly, as it occurs in Dan. xi. 31, and xii. 11.

* Dan. xi. 31.

ing *the setting up of the desolating abomination* and *the polluting of the sanctuary*, not to *the king of the north* by which name he has last spoken of Antiochus, but to certain *arms* which he mentions in the plural number. It may likewise be observed, that the prophecy extends to the consummation of all things, and must therefore, according to the plan of Daniel's political chronology, comprehend the actions of *the Roman empire* when it succeeded the declining *Macedonian empire*.. But by *the ships of Chittim* the *Romans* are allowedly intended. If therefore they be not conspicuously brought upon the stage under the symbolical appellation of *two nervous and mighty human arms* *, it is not easy to say, in what succeeding part of this chronological prediction they *are* brought upon it, and in what part Antiochus quits it †. This being the case, since the eastern conquests of the Romans followed in regular succession

* *The Roman empire* may perhaps be symbolized by *the two arms of a man*, either in reference to the two consuls, or on account of its possessing the empire both of the east and the west.

† On these grounds I think the application of the prophecy respecting *the arms* to *Antiochus Epiphanes* to be wholly untenable. Mr. Butt, who adopts it, is compelled to suppose that the transition to *the Roman empire* is made in ver. 33, and calls it *a natural transition*: that is to say, in *a chronological* prophecy he considers it as *natural* to pass from *the tribulation of the Jews under Antiochus* to *the tribulation of the Christians under the Romans*, from which in ver. 34 they are delivered by Constantine (Comment. on Daniel's last vision. p. 6.). If the transition be not made in ver. 31 by the introduction of a new appellation *the arms*, I see not where it *can* be made.

of

of time the events which precede the mention of *the arms*, and since the subsequent events foretold in the prophecy followed the eastern conquests of Rome with the same chronological regularity: I think we may safely conclude with Sir Isaac and Bp. Newton, that *the arms* symbolize *the Romans*, and that *the desolating abomination* set up by them is that referred to by our Lord no less than *the abomination of desolation* mentioned in the prophecy of *the seventy weeks* *.

(2.) Hitherto the subject is sufficiently clear: but we must now endeavour to determine, whether *the desolating revolt of the little horn of the he-goat* be the same as *the desolating abomination described in the prophecy of the seventy weeks, and foretold as being set up by certain symbolical arms in the prophecy of the things noted in the scripture of truth:* that is to say, whether it be the same as *the desolating abomination set up by the Romans, and alluded to by our Lord;* it being sufficiently clear, that *the abomination spoken of by the prophet Daniel*, to which Christ refers, must be that which is mentioned in those two predictions of his.

* See Sir Isaac Newton's observ. on Daniel, p. 125, 188. and Bp. Newton's Dissert. xvii, and xix. The latter observes, that *the Jews* themselves understood *the pollution of the sanctuary by the arms* to mean *its pollution by the Romans under Titus*, not *by Antiochus Epiphanes*. Bp. Horsley agrees with them in believing, that all that follows ver. 30 has no sort of relation to Antiochus or any of the Syrian kings. See his letter in the 2d preface to this work.

When

When Daniel speaks of *the desolating abomination* the *last* time, he merely attaches to it *certain numbers*, apparently mentioning it as a thing which he had *already* noticed in a preceding part of his prophecies. Such being the case, this *last-mentioned desolating abomination* must be the same as either *the desolating revolt of the he-goat's little horn; the desolating abomination set up by the symbolical arms of the Roman empire*, as foretold in the prophecy of *the seventy weeks* and in the prophecy of *the things noted in the Scripture of truth;* or as *both* these considered as *one* and *the same*—Let us argue upon the *last* of these suppositions, which is plainly necessary to the scheme of Sir Isaac Newton and the Bishop.

If then *both* these be the same, *the last-mentioned desolating abomination* must be the same likewise: in other words, *all* the abominations predicted by Daniel must be equally referred to *the siege of Jerusalem by the Romans;* for we have already seen, that *the last-mentioned abomination* must be the same as either *the one*, or *the other*, or *both*, of the former ones. But, if *all* the abominations mentioned by Daniel are to be considered as relating to *one and the same event*, namely, *the siege of Jerusalem by the Romans; then* the chronological numbers attached to *the last-mentioned abomination*, will be found perfectly to harmonize with *the era of the siege of Jerusalem: for*, if *they* do *not* harmonize with that era, *the abomination* connected with them cannot possibly relate to that era: and, if *the last-mentioned*

mentioned abomination, connected with those numbers, do not relate to that era, then neither can *some one* out of the *former abominations* relate to that era; inasmuch as *the last-mentioned abomination* must be the same as either *the one*, or *the other*, or *both* of *the former ones*.

These matters being premised, let us consider how far *the numbers* attached to *the last-mentioned abomination* will harmonize with *the era of the siege of Jerusalem*.

We are informed by Daniel, that, at the end of *a time, and times, and half a time*, or 1260 *years*, *the restoration of the Jews* will commence; and that all the matters comprehended within *the period of the wonders* will be finished: that "from the "time when *the daily sacrifice shall be taken away* "*by setting up the abomination that maketh desolate* "there shall be 1290 *years*" to *some* event or *another*, which however he does not specify: and that "blessed is he, that waiteth, and cometh to *the* 1335 "*years*" after the time when *the abomination* shall be set up *.

Such are the *numbers* which the prophet has connected with *the last-mentioned desolating abomination*; numbers, which by no efforts of calculation can be made to harmonize with *the era of the siege of Jerusalem*. The capital of Palestine was taken by the Romans, after *one* of *the desolating abominations* spoken of by Daniel *had been* set up by them

* Dan. xii. 7, 11, 12.

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in the holy place, *in the year of our Lord* 70 *. The Jews however were certainly not beginning to be restored to their own country, neither were all the matters which are comprehended within *the period of the wonders* finished, in *the year* 1330, or 1260 *years* after the sacking of Jerusalem: nor is it easy to say what particular event, to which the prophet might possibly allude, happened in *the year* 1360 or 1290 *years* after the same epoch: nor yet shall we be able, without the exertion of extraordinary ingenuity, to point out the peculiar blessedness of living *in the year* 1405, or 1335 *years* after it.

Perhaps it may be said, that, although *the encompassing of Jerusalem by the Roman armies under Titus* cannot be intended by *Daniel's last-mentioned abomination*, yet *the subsequent encompassing of Jerusalem by* the Roman *armies under Adrian* may; because the latter of these princes may be considered as having set up *a desolating abomination*, no less than the former. The computation however will answer no better if it be made from *the year* 136, when Jerusalem was finally destroyed by Adrian; than if it be made from *the year* 70, when it was sacked by Titus. Hence Daniel's *last-mentioned abomination* cannot relate to *the encompassing of Jerusalem by the Roman armies under Adrian.*

Thus it is manifest, that *the desolating abomination last-mentioned by Daniel*, cannot possibly be the same as *the desolating abomination set up by the*

* Chron. of Univ. Hist. p. 369.

Romans

Romans and alluded to by our Lord: that is to say, it cannot be the same as *the desolating abomination foretold in the prophecy of the seventy weeks and in the prophecy of the things noted in the Scripture of truth*—But, if it be not the same as *the desolating abomination foretold in those two prophecies,* it must be the same as *the desolating revolt of the he-goat's little horn:* for it is scarcely probable, that Daniel should speak of *some new desolating abomination,* entirely distinct from *the former ones;* and yet should give us no sort of intimation by whom *this supposed distinct new abomination* should be set up—Therefore *the desolating revolt of the little horn,* being the same as *Daniel's last-mentioned abomination,* cannot be the same as *the desolating abomination foretold in the prophecy of the seventy weeks and in the prophecy of the things noted in the Scripture of truth;* that is to say, it cannot be the same as *the desolating abomination set up by the Romans under Titus and alluded to by our Lord.*

(3.) Here then a question naturally arises, Since *the desolating revolt of the little horn* is the same as *Daniel's last-mentioned abomination,* and therefore *not* the same as *the abomination set up by the Romans and alluded to by our Lord,* is it possible that *the little horn* itself can symbolize *the Roman empire?*—This question I shall endeavour to answer.

If *the last-mentioned desolating abomination* be the same as *the desolating revolt of the he-goat's little horn* (and it now appears, that there is nothing else mentioned in the whole book of Daniel *as similarly connected*

connected with the taking away of the daily sacrifice, excepting this, with which it *can* be identified: because it cannot be identified with *the abomination mentioned in the two prophecies of the seventy weeks and the things noted in the Scripture of truth)*: if, I say, *the last-mentioned desolating abomination* be the same as *the desolating revolt of the he-goat's little horn,* it will necessarily follow, that *the desolating revolt of the little horn* must be something entirely distinct from *the desolating abomination set up by the symbolical arms,* as described in the two prophecies of *the seventy weeks* and *the things noted in the scripture of truth*—But, since *the desolating revolt of the little horn* is *not* the same as *the abomination set up by the arms;* these *two abominations* must have been set up either by *different powers,* or by *the same power at different times*—Now *the abomination set up by the arms* is plainly *that set up by the Romans:* therefore, if *the second* of these conclusions be the right one, *the Romans,* in order to answer to the character of *the little horn,* must likewise have been the promoters of *the little horn's desolating revolt.* The only *abominations* however which *the Romans* set up, either *literal* or *spiritual,* were *that of Titus, that of Adrian,* and *that of Popery.* Consequently, if *the Macedonian little horn* symbolize *the Roman empire, its desolating revolt* must relate either to *the literal abomination of Titus, the literal abomination of Adrian,* or *the spiritual abomination of Popery set up by the chief of the Roman empire long afterwards;* because these are the only three *abominations*

nations of any kind that *the Roman empire* ever *did* set up. It cannot relate to *either of the two literal abominations;* because *the numbers* connected with Daniel's *last-mentioned abomination,* which has been shewn to be the same as *the little horn's revolt,* forbid it. Neither can it relate to *the spiritual abomination of Popery;* because, although *the numbers* would permit it, *the circumstances of the prophecy* forbid it." *The numbers,* connected with Daniel's *last-mentioned abomination* (the same as *the little horn's revolt),* compel us to refer it to the period of *the 1260 years.* So far therefore as *the numbers* are concerned, it *might* relate to *Popery,* supposing *the Macedonian little horn* to symbolize *the Roman empire.* But this is forbidden by *the circumstances of the prophecy.* Let *the little horn* symbolize what it may, *the taking away of the daily sacrifice by its desolating revolt,* is chronologically connected with *its conquests towards the south, and towards the east, and towards the pleasant land.* Hence Sir Isaac and Bp. Newton, who suppose *the little horn* to symbolize *the Romans,* rightly judge, that, according to *that* scheme, *its desolating revolt* must be referred to the period of their conquests in those quarters: though the one conceives it to relate to *Adrian's building of a temple to Jupiter Capitolinus on the site of the temple of Jerusalem;* and the other (with more propriety, on the ground which they both take that *the desolating revolt of the little horn* is *the desolating abomination alluded to by our Lord)* refers it to *the siege of Jeru-*

 salem

salem by the Romans under Titus *. But *the spiritual abomination of Popery* was set up by *the Romans* at an era long *posterior* to the period of their conquests towards the south, towards the east, and towards Palestine: therefore *the spiritual abomination of Popery* cannot be intended by *the revolt of the little horn*, and consequently it cannot be intended by Daniel's *last-mentioned abomination*. Such being the case, since *the circumstances of the prophecy* forbid us to refer *the little horn's revolt* to *Popery*, and since *the numbers* at once forbid us to refer it to *any literal Roman abomination*, and compel us to refer it to *something contemporary with Popery:* since moreover *the Romans* never set up any *abominations* except *those of Titus*, and *of Adrian*, and *of Popery*, and since *the little horn's* revolt cannot relate to *any one of these:* it plainly can have no connection with *the Romans*. *The abomination however set up by the arms* was set up by *the Romans:* and it now appears, that they never set up *any second abomination*, which can be made both *numerically* and *circumstantially* to correspond with *the revolt of the he-goat's little horn*. Hence it necessarily follows, that the *second* conclusion, namely,

* Sir Isaac Newton's Observ. on Daniel. p. 121, 190—Bp. Newton's Dissert. xv. Vol. ii. p. 60—The Bishop does not indeed say *totidem verbis*, like Sir Isaac, that our Lord referred to *the desolating revolt of the little horn* in Matt. xxiv. 15; but he ascribes this *desolating revolt* to the Romans under Titus, as is plain from his saying that the desolation of Judèa had continued 1700 years at the time when he wrote.

that

that *the abomination of the little horn, and the abomination set up by the arms, were two distinct abominations set up by the same power at different times,* is erroneous—But, if the *second* conclusion be erroneous; there remains only one other *possible* conclusion: and that is *the first* conclusion, namely, that *the abomination of the little horn and the abomination of the arms were two distinct abominations set up by two entirely different powers—The abomination of the arms* however was set up by *the Romans*—Therefore *the abomination of the little horn* was not set up by *the Romans*—Consequently, *the little horn,* which is connected with *that abomination,* cannot symbolize *the Roman empire in the east* *.

On

* Perhaps the foregoing argument may be rendered more perspicuous, if the different steps of which it consists be numbered, and if somewhat of the algebraic mode of expression be adopted.

The point to be proved is, that *the little horn of the he-goat* cannot denote *the Roman empire during its conquests in the east.* The method of proving it is by shewing, that *the revolt of this little horn* cannot be referred to any action of *the Romans;* and consequently that *the little horn* itself, which is immediately connected with *that revolt,* cannot symbolize *the Romans.*

I. *The desolating revolt* or *the desolating abomination* is mentioned *four times* by Daniel, always in close conjunction with *the taking away of the daily sacrifice* and *the pollution of the sanctuary:* namely, in chap. viii. 13; ix. 27; xi. 31; and xii. 11, 12. The *first* of these *abominations* is connected with *the he-goat's little horn;* the *second,* with *the destruction of Jerusalem and the sanctuary by some power or other;* the *third,* with certain *symbolical arms;* and the *fourth,* with *two chronological numbers.*

Let

On these grounds, which to myself at least appears satisfactory, I am obliged to dissent *in toto* from

Let *a* represent the first; *b*, the second and third, which are plainly one and the same; and *c*, the fourth.

1. *b* is pronounced by our Lord himself to relate to *the encompassing of Jerusalem by the Roman armies;* which *encompassing* must be that in the days of Titus, because it was to take place before the then present generation had passed away.

2. *c* is the same as *a*, or as *b*, or (if *a* and *b* are the same with each other) as both. For *c* is briefly mentioned without any introductory explanation: so that it is evidently something which had been specified before.

3. *c* is not the same as *b:* because Daniel states, that *the restoration of the Jews* shall commence at the end of *the three times and a half*, that is to say, at the end of 1260 *years* from *c;* and that other glorious events shall take place at the end of 1290 and 1335 *years* from *c*. But no such events *did* take place at the corresponding periods computed from the known era of *b*. Therefore *c* is not the same as *b*.

4. It remains therefore, that *c* is the same as *a* (2).

5. Consequently *a*, being the same as *c*, is not the same as *b* (3).

6. But, since *a* is not the same as *b*, *a* and *b* must have been set up, either by *different powers*, or by *the same power at different times*.

7. *b* was set up by *the Romans* (1). Therefore, if the *second* of these conclusions be the right one, *the Romans* must likewise have set up *a:* in which case, *the little horn of the he-goat*, that is connected with *a*, must of course symbolize *the Romans*.

8. *The Romans* however never set up any abomination which corresponds with *a*. For *a* is the same as *c* (4): and the numbers connected with *c* compel us to refer it, either to *the spiritual abomination of Popery*, or to *something contemporary with it* existing during the course of *the* 1260 *years*.

9. But *a*, and consequently *c*, cannot relate to *Popery;* because the circumstances of the prophecy forbid such a supposition.

from the interpretation proposed by Sir Isaac and Bp. Newton. *The eastern conquests of the Romans* are

sition. Therefore it must relate to *something contemporary with it.*

10. This being the case, since *b* was set up by *the Romans* (1); and since *the Romans* never set up any *abomination* that answers to *a*, considered the same as *c* (4), and therefore different from *b* (5): it follows, that the *second* conclusion (6), namely, that *a* and *b* were set up by *the same power at different times*, is erroneous.

11. But, if the *second* conclusion be erroneous, there remains only one other *possible* conclusion; and that is the *first* conclusion (6), namely, that *a* and *b* were set up by *different powers.*

12. *b* however was set up by *the Romans* (1). Therefore *a* was not set up by *the Romans.*

13. Consequently, *the little horn*, which is connected with *a*, cannot symbolize *the Romans.*

The sum of the argument is briefly this. To prove that *a* and *b* were set up by *the same power at different times*, it would be necessary to prove, that *the Romans*, who undoubtedly set up *b*, afterwards set up *another abomination* that answers to the joint prophetic character of *a* and *c*. It would likewise be necessary to prove, that the character of *the Romans* answers to the prophetic character of *the he-goat's little horn.* If neither of these can be proved, since *the Romans* undoubtedly set up *b*, it must follow that *a* and *b* were set up by *different powers.*

II. It is obvious, that the final conclusion of the argument rests on the supposed proof, that c is the same as *a* (4) and not the same as *b* (3, 5). Here it may be objected, that, whether *c* be the same as *a* or not, it must be the same as *b*: for *b* (when mentioned the second time in Dan. xi. 31.) and c both occur in one continued vision, whereas *a* occurs in a distinct vision by itself; therefore it is unnatural to suppose, that *c*, instead of being the same as *b*, is the same as *a*.

The *basis* of such an objection would rest on a misconception of

are very fully predicted in *the 30th and 31st verses of the 11th chapter* of Daniel's prophecies; but they

of the intent of Dan. xii. 5—13; and its *conclusion* would be invalid, because irreconcileable with Dan. xii. 11, 12.

1. The *basis* of the objection is the assumption, that Dan. xii. 5—13. is so a part of the last vision as to be a kind of epilogue to it. This assumption cannot be admitted. The passage in question is indeed a part of the last vision, so far as the being delivered *at the same time* can make it a part: but the last vision itself ends at Dan. xii. 4: and all that follows plainly appears, not to be an *exclusive* epilogue to the last vision, but a *general* epilogue both to that vision and to those contained in chapters vii. and viii. Its design is to connect all these three visions together. Thus, *the three times and a half* are solely mentioned in the vision of chap. vii; and *the restoration of Judah*, during a time of unexampled trouble (xii. 1), is solely mentioned in the last vision: but, in the general epilogue, *the period* and *the restoration* are stated to be chronologically connected (xii. 7.). Hitherto, we only knew, that *the period* concerned *the papal little horn:* now, we learn from the epilogue, that it likewise, at its termination, concerns *the restoration of Judah*. In a similar manner, we find, both in the vision of chap. viii. and in the last vision, mention made of *a taking away of the daily sacrifice*, and *a setting up of a desolating revolt* or *abomination*. Fresh mention is made of this in the general epilogue: and, *abstractedly*, I think it wholly uncertain, whether *c* in the epilogue relates to *a* or to *b*, or to both *a* and *b* considered as the same. But the prophet gives us a clue to direct us, by connecting *c* with a certain period, which is plainly the famous period of *three times and a half* or 1260 *years*, with 30 *years* added to it.

2. This connection then proves, that *the conclusion* of the objection would be invalid, because it is irreconcileable with Dan. xii. 11, 12. The exact chronology of *b* is ascertained; because there cannot be a doubt that it relates to *the encompassing*

they cannot for the preceding reasons, be at all alluded to in *the 12th chapter* and in the history of *the little horn of the he-goat.*

Before I dismiss this part of my subject, I cannot refrain from observing, that the force of Daniel's chronological numbers, which I have so largely insisted upon, has in a manner compelled Bp. Newton, notwithstanding his previous interpretation of *the vision of the ram and the he-goat*, to notice among various other conjectures, what

passing of Jerusalem by the Roman armies under Cestius, Vespasian and *Titus*, and consequently that it was intended by our Lord. If c then be the same as *b*, the period immediately connected with *c*, and likewise the second period mentioned in Dan. xii. 12. must be reconciled with the already known chronology of *b*. But this, I believe, never can be done: for what possible connection has *the siege of Jerusalem by the Romans* with *the period of* 1260 *years*, or its *two collateral enlarged periods of* 1290 *and* 1335 *years*? But if the periods connected with c be wholly irreconcileable with the already known chronology of *b*, then it is impossible that *b* and c can relate to the same event. And, if *c* be not the same as *b* (which it plainly is not), then it must be the same as *a;* because otherwise we shall be reduced to the improbable supposition, that *c*, which merely occurs in the epilogue wholly unconnected with any power and marked only by certain periods of time, is something different both from *a* and *b*. Lastly, if when Daniel mentions c he refers either to *a* or *b* (which I think almost indisputable), and if the periods connected with c prove that c cannot be the same as *b;* it only remains that *c* must be the same as *a*. Whence we finally arrive at the conclusion on which the preceding argument was built; namely, that, as *c* is the same as *a* and not the same as *b*, *a* therefore is not the same as *b*.

I am persuaded is the true exposition of *the little horn's desolating revolt*, as contradistinguished from *the desolating abomination of the Romans.* "*The* "*setting up of the abomination of desolation,*" says he, "appears to be a general phrase, and compre- "hensive of various events. It is applied by the "writer of *the first book of Maccabees* to *the pro-* "*fanation of the temple by Antiochus, and his set-* "*ting up the image of Jupiter Olympius upon the* "*altar of God**. It is applied by our Saviour † to "*the destruction of the city and temple by the* "*Romans,* under the conduct of Titus, in the reign "of Vespasian ‡. It may for the same reason be "applied to *the Roman Emperor Adrian's building* "*a temple to Jupiter Capitolinus, in the same place* "*where the temple of God had stood;* and to the "misery of the Jews, and the desolation of Judèa, "that followed. *It may with equal justice be ap-* "*plied to the Mohammedans invading and desolating* "*Christendom, and converting the churches into* "*mosques: and this latter event seemeth to have* "*been particularly intended in this passage* §. *If* "*this interpretation be true, the religion of Mo-* "*hammed will prevail in the East the space of*

* 1 Mac. i. 54.

† It is more than merely *applied:* our Lord *expressly pronounces,* that *the approaching siege of Jerusalem by the Romans* was *the event intended by some one of the abominations of desolation* mentioned by the prophet Daniel. *The abomination* to which our Lord alluded, is, as we have seen, *that predicted in Dan.* xi. 31. and ix. 27.

‡ Matt. xxiv. 15. § Dan. xii. 11.

"1260 *years: and then a great and glorious re-*
" *volution will follow; perhaps the restoration of*
" *the Jews, perhaps the destruction of Antichrist:*
" *but another still greater and more glorious will*
" *succeed; and what can this be so probably as the*
" *full conversion of the gentiles to the church of*
" *Christ, and the beginning of the Millennium or*
" *reign of the saints upon earth?* for, *blessed is he,*
" *that waiteth and cometh to the* 1335 *days* *.

3. Mr. Kett, in his exposition of the vision of *the ram and the he-goat*, supposes *the little horn of the he-goat* or *Macedonian empire* primarily to mean *the Mohammedan Apostasy of the East*, and ultimately *the Gallic Infidelity of the West*. This opinion however he maintains, without wishing to invalidate the former applications of the prophecy both to *Antiochus Epiphanes*, and to *the Romans*. In short, unless I have entirely mistaken his meaning, *the little horn of the he-goat* was designed by the prophet to typify no less than *four distinct powers; Antiochus Epiphanes, the Roman empire in the East, the Mohammedan superstition,* and *the infidel republic of France* †.

Had Mr. Kett *confined* the application of this symbol to *the false religion of Mohammed*, I could have given my hearty assent to his scheme: but unfortunately he has marred his whole exposition, by involving the prophecy respecting *the little horn of*

* Dissert. xvii.

† Hist. the Inter. vol. i. p. 316—359, 360.

the he-goat or *third beast* int he same perplexing confusion of *primary* and *secondary* and *ultimate* accomplishments, as he had previously done that respecting *the little horn of the fourth beast.* So lax a mode of interpretation as this ought ever to be warmly protested against, because it utterly destroys all definiteness and precision in the sacred oracles. If *the same prophecy* may be construed to relate to *so many totally different periods and events,* we must bid an everlasting farewell to all certainty of exposition. So far as any knowledge is concerned that *we* can derive from a prophecy of such a nature, it must, so long as this world endures, remain to us a sealed book. Sir Isaac Newton and the Bishop have amply refuted the opinion, that *the little horn of the he-goat* is *Antiochus Epiphanes:* and, how far *their* application of it to *the Roman empire* be tenable, the reader must judge for himself from what has been said upon that subject. As for Mr. Kett's conjecture, that it relates *ultimately* to *the infidel power of France,* it will be sufficient to observe respecting it, that *a horn,* which was to spring up *in the East,* can never be designed to typify *a power,* which has arisen *in the West.* In the right interpretation of prophecy it is not enough to discover mere *partial* resemblances, and thence to infer that *such a symbol* belongs to *such an event:* before we venture to decide, we ought to point out a *perfect* similitude between *the type* and *its antitype,* a similitude of such a nature as utterly to exclude *all events* which will not

not tally *in every respect* with the symbolical history under consideration. Thus, in the present instance, *Antiochus Epiphanes* has some features which very much resemble those of *the little horn;* but the period of his persecution cannot be accommodated either to *the* 2300 *days* mentioned in the vision of *the ram and the he-goat* or to *the three prophetic periods of* 1260, 1290, *and* 1335 *days*, specified towards the conclusion of Daniel's last vision, even if those days, contrary to the whole method of prophecy, be computed as *natural* ones: therefore *the little horn* cannot be *Antiochus Epiphanes.* So again: *the Romans* have likewise some features in common with *the little horn;* yet the era of the sacking of Jerusalem can in no wise be reconciled with *the periods of* 1260, 1290, *and* 1335, *years:* therefore *the little horn* cannot be *the Roman empire* *. Lastly, *the impious wretches, who converted France into an atheistical democracy*, have doubtless, like *the little horn*, waxed great against the host of heaven, have magnified themselves even against the prince of the host, and have cast down the truth to the ground; nevertheless, those hardened miscreants, *Voltaire and his associates*, did not arise in *the East*, but in *the West*, and the period of *the French revolution* can as little be accommodated to *the prophetic numbers* as either of the two fore-

* I have already assigned *other* reasons, besides this *chronological* one, why it is scarcely probable, that *the he-goat's little horn* should have been designed to symbolize *the Romans.*

going

going periods: therefore *French Infidelity* cannot be *the little horn.*

II. I shall now endeavour to ascertain, what that power is, which alone is designated by this symbol.

1. For this purpose I shall begin with considering the chronology of the prophecy.

Daniel informs us, in his account of *the vision of the ram and the he-goat*, that he heard a certain saint inquiring, "How long will be the term of the "vision of the daily sacrifice and of the revolt that "maketh desolate, exposing both the sanctuary and "the host to be trodden under foot?" The answer made to this question was, "Unto *two thousand* "*and three hundred days;*" or, as the Seventy read, "*two thousand four hundred days**; or as certain copies mentioned by Jerome read, "*two thousand* "*two hundred days:* then shall the sanctuary be "cleansed." Bp. Newton doubts, whether *these prophetic days* are to be calculated from *the establishment of the Persian empire*, from *the invasion of Asia by Alexander*, or from *the beginning of the history of the little horn.* Whatever era the computation ought to be made from, and whatever difficulty there may be in ascertaining *which of the three readings* is *the true one*, I cannot but think it sufficiently evident, both that *the* 1260 *days* are a certain part of *the* 2300 *days*, and *that these two*

* This is the reading of the Vatican edition of the Seventy: and I believe it, as I shall presently shew at large, to be the genuine one. It is only proper to remark, that the other editions of the Seventy agree with the Hebrew.

periods

periods exactly terminate together *in the self same year.* We are expressly told, that the vision of *the ram and the he-goat,* whenever it *begins,* reaches *to the time of the end*:* and we are no less expressly informed, that *to the end of the period of the wonders,* there shall be *three times and a half* or 1260 *days†:* hence it necessarily follows, that, since *the period of* 2300 *days,* and *the period of* 1260 *days,* both equally reach *to the time of the end,* or *to the end of the period of the wonders,* they both exactly terminate together. Thus it appears, that *the period of* 1260 *days* is in fact *the latter part of the greater period of* 2300 *days.* This opinion perfectly harmonizes with what we are repeatedly told, both by Daniel and St. John, respecting *the termination of the* 2300 *and the* 1260 *days.* We are informed, for instance, that the sanctuary, which had been polluted by *the desolating revolt of the he-goat's little horn,* shall be cleansed *at the end of the* 2300, *the* 2200, or *the*

* "Understand, O son of man, for the vision shall reach "even unto *the time of the end* it shall reach even to *the ap-* "*pointed time of the end.*" Dan. viii. 17, 19.

† "Until how long shall be *the end of the wonders?*—It shall "be until a time and times and a half; and, when he shall "have finished to scatter the power of the holy people, *all* "*these wonders shall be finished.* And I heard, but I under- "stood not: then said I, O my Lord, what is the end of these "things? And he said, Go thy way, Daniel, for the words "are closed up and sealed till *the time of the end.*" Dan. xii. 6—9.

2400 *days* *, whichever of these three be the proper reading †: that *the saints* are to be delivered into the hand of *the little horn of the fourth beast*, which has been shewn to be *the Papacy*, until *a time, times, and the dividing of time*, or 1260 *days*; consequently that they are to be freed from his tyranny *at the end* of that period ‡: that *the Jews* shall begin to be restored *at the end* of the same *time, times, and a half*, or 1260 *days* §: that *the king, who is to magnify himself above every god*, shall come to his end contemporaneously with the restoration of the Jews; and consequently *at the end* of *the same* 1260 *days* ‖: that *the court of the temple and the holy city*, shall be trodden under foot of the gentiles during *the same space of* 42 *prophetic months*, or 1260 *days*; and consequently that they shall cease to be trodden under foot *at the end* of that period ¶: that *the ten-horned beast* shall practise prosperously in his *revived state*, during *the same space of* 42 *months*, or 1260 *days*; and consequently shall cease to practise prosperously *at the end* of that period **: that *the witnesses* shall prophesy in sackcloth during *the same* 1260 *days*; and consequently shall cease to prophesy in

* I shall hereafter shew, that *the sanctuary*, which was to be cleansed at the end of this prophetic period, was *the spiritual sanctuary of the Christian Church*, not *the literal sanctuary of the Jewish temple* (See Rev. xi. 1, 2.). This *spiritual sanctuary* will be cleansed by the overthrow of *the two little horns* of *the third* and *fourth beasts*.

† Dan. viii. 14. ‡ Dan. vii. 25. § Dan. xii. 7.
‖ Dan. xi. 45. xii. 1. ¶ Rev. xi. 2. ** Rev. xiii. 5.

sackcloth

sackcloth *at the end* of that period *: and lastly, that *the symbolical woman*, or *the spiritual church*, shall be driven into the wilderness during *the same space* of 1260 *days*, or *three prophetic years and a half*; and consequently that she shall be delivered from her thraldom *at the end* of that period †.

We are likewise taught, that *the end* of these two conterminating periods of 2300 and 1260 *days* will be marked by a wonderful display of the power of God. *At the end* of the 2300 *days*, *the little horn of the he-goat* will be broken without hand ‡: *at the end* of the 1260 days, the dominion of *the papal horn* or *the little horn of the fourth beast*, which had previously begun to be taken away, will be utterly destroyed by the Son of man §: *at the end* of the same 1260 days, *the king, who magnified himself above every god*, will undertake the expedition which will terminate in his destruction; and at that very time *the restoration of the Jews* will commence ‖: *at the end* of the same 1260 days,

* Rev. xi. 3.

† Rev. xii. 6, 14. Throughout the whole of this statement, the reader will of course understand me to mean, not that *the sanctuary* will be *perfectly* cleansed, or that *the beast* and *the king* and *the horns* will be *perfectly* overthrown; but only that those great events will then *begin* to take place, that God's controversy with the nations will then *commence*. Matters of such moment may *begin*, but cannot be *accomplished*, in a single day. Accordingly we have reason to believe from Daniel, that the whole length of *God's controversy* will be no less than *30 years*.

‡ Dan. viii. 14, 25. § Dan. vii. 25, 26.

‖ Dan. xi. 40. xii. 1, 7.

the

the ten-horned beast, which was to practise prosperously in his *revived state* 42 prophetic months, and along with him *his false prophet,* will be *ultimately,* that is, *at the end* of those 42 months, defeated in a great battle with the personal word of God *: and lastly, *the man of sin* will *finally,* and therefore *at the end* of the same 1260 days, be consumed with the spirit of the mouth of the Lord, and destroyed with the brightness of his coming †.

From an attentive consideration of all these different passages, and from the plain declaration of the angel both in the vision of *the ram and the he-goat,* and in *the last chapter of Daniel's prophecies,* it must, I think, undeniably follow, that *the* 2300 *days,* and *the* 1260 *days,* terminate together: that in the course of the memorable period which commences at the termination of these days, *the little horn of the fourth beast, the little horn of the he-goat, the ten-horned beast, the king who magnified himself above every god,* and *the man of sin* (whatever powers they may severally prefigure), will all be overthrown, in *some manner,* or *another, natural* or *supernatural,* by the victorious Word of God: and that in the course of the same memorable period, *the desolating revolt of the he-goat's little horn* will be brought to an end; *the sanctuary*

* Rev. xix. 19, 20.

† 2 Thess. ii. 8. The reader will here again understand me to mean, that these events will *begin* to take place at the end of the two conterminating periods.

of

of the spiritual temple be cleansed; and *the Jews* be restored to their own land.

(1.) It has been shewn, that the era, whence *the* 1260 *days* ought *apparently* at least to be computed, is *the year* 606; because in that year *the saints* were given into the hand of *the papal little horn*, and because in that same year a decidedly new period commenced by the sounding of *the first woe-trumpet*. Having therefore ascertained this era, as far as matters of such a nature can be ascertained, we shall now be able both to point out the *power* symbolized by *the little horn of the he-goat*, and to determine whether 2200, 2300, *or* 2400 *days*, be the proper reading of *that greater number*, of which *the* 1260 *days* constitute *the last part*.

Since the angel informs Daniel that *all the wonders* shall be finished *at the end of* 1260 *days*, and afterwards computes *two other periods*, namely 1290 and 1335 *days* (the one period reaching 30 *days*, and the other 75 *days*, beyond *the* 1260 *days*), from the setting up of *the desolating abomination*; it is manifest, *that this abomination*, which I have shewn to be *the desolating revolt of the he-goat's little horn*, was set up at the beginning of *the* 1260 *days*. For, since *all the wonders* were to be finished at *the end of the* 1260 *days*, *the pollution of the sanctuary by the revolt of the he-goat's little horn* was likewise to be finished at that period, and therefore *its cleansing* was to begin at that same period. And, since Daniel reckons

1290

1290 and 1335 *days* from *the setting up of the desolating abomination* (the first of these numbers reaching 30, and the second 75 *days*, beyond *the* 1260 *days*, when all *the wonders* were to be finished, and therefore among the other wonders *the pollution of the sanctuary*), it is plain, that, between *the setting up of the abomination* and *the incipient cleansing of the sanctuary*, there were to be precisely 1260 *days;* in other words, the date of *the setting up of the abomination*, and the date of *the* 1260 *days*, is the same.

This being the case, it seems almost necessarily to follow, that the tyranny of *the little horn of the Roman beast* will continue the very same length of time as the tyranny of *the desolating revolt of the Macedonian beast's little horn;* for we are specially informed that *the saints* should be delivered into the hand of *the papal little horn* during the space of *three times and a half*, or 1260 *prophetic days:* and since the tyranny of each is apparently to *finish* at the end of *the same* 1260 *days*, the tyranny of each must in that case *begin* at the commencement of *the same* 1260 *days*. Hence, in the very year that the *already existing papal little horn* was to begin its tyrannical career of 1260 *days*, the *desolating eastern revolt*, which through the instrumentality of *the he-goat's little horn* was shortly to give both the sanctuary and the host to be trodden under foot, was to be completed. Bp. Newton accordingly observes from these premises, which certainly *seem* to be undeniable, that, *whatever*

ever power be alluded to by *the last-mentioned desolating abomination*, that power will prevail for *the space of* 1260 *years;* let it be *Mohammedism*, or let it be *any other power* *.

The 1260 *days* then of *the desolating revolt of the he-goat's little horn* are precisely the same period as *the* 1260 *days* during which *the saints* were to be given into the hand of *the fourth beast's little horn:* consequently they are the same period also as *the* 42 *months* during which *the ten-horned beast* was to flourish in his revived state. Thus it appears, that *the beast* was to revive at the very time when *the saints* were given into the hand of his *little horn.* Whence we must almost necessarily conclude, that the revival of *the beast* is so closely connected with the giving of *the saints* into the hand of *the little horn*, that in some sense or another he revived by committing the sin of thus giving *the saints* into the hand of his *little horn.* Here therefore it will be proper to consider the meaning of this *revival.*

(2.) "*A beast*," as it is most truly remarked by Bp. Newton, and as I have very fully stated in a preceding chapter, "*A beast*, in the prophetic style,

* *The abomination of desolation* "may with equal justice be "applied to *the Mohammedans invading and desolating Christen-* "*dom*, and converting the churches into mosques: and this "latter event seemeth to have been particularly intended in "this passage (Dan. xii. 11.). *If this interpretation be true,* "*the religion of Mohammed will prevail in the east the space of* "1260 *years.*" Dissert. xvii.

"is

" is *a tyrannical idolatrous empire:* the *kingdom of* " *God and of Christ* is never represented under the " image of *a beast.*" This being the case, an empire is said *to continue in existence as a beast,* so long as it is *a tyrannically idolatrous empire:* when it puts away *its idolatry and tyranny,* and turns to the God of heaven, *the beast,* or those qualities whereby the empire *was* a beast, *ceases to exist,* though the empire itself may still remain as a body politic of faithful worshippers: and, when it *resumes its tyranny and idolatry,* though they may not perhaps bear precisely the same names as *its old tyranny and idolatry,* it then *revives,* it then once more *recommences its existence in its original character of a beast.* To this description the character of *the ten-horned* or *Roman beast* exactly answers. That empire *was originally a beast* by *its profession of paganism:* it *ceased to be a beast* by *its embracing Christianity* under Constantine: and it *once more became a beast,* by *its setting up a catholic spiritual tyrant,* and *by its persecuting at his instigation all who refused to own his supremacy and to embrace his new idolatry.* On these grounds, St. John informs us, that *the ten-horned* or *Roman beast* " was, and is not, and yet is." *It was,* while in its original pagan state: *it is not,* while in its Christian state under Constantine: *it is,* while supporting papal tyranny and idolatry. In *this last* of *its three states,* St John beheld it rise from *the sea* of Gothic invasion: and in *this last state* it is to practise prosperously, as he carefully informs us, 42 *months,* or

1260 *days*. The same duration is assigned to the tyrannical reign of *its own little horn*, or *the Papacy;* and for this plain reason: the empire perfectly revived *, or once more became *an avowed beast*, by giving up *the saints* into the hand of *its little horn:* and this it assuredly did, not by increasing the territorial possessions of *the horn* (for partial temporal dominion does not confer the power of general persecution), but by conferring upon him spiritual supremacy. Precisely at the time when *the papal horn* was declared to be *sole universal bishop* and *supreme head of the Church*, the *saints* were given up into his hand. He then first acquired the power of general persecution. Though he might not immediately begin to exercise that power by wearing out *the saints of the Most High*, it was then undoubtedly first conferred upon him.

The true key then to fixing the date of *the* 1260 *years* is that furnished us by the prophet himself. We have neither to concern ourselves with *the rise of the papal horn* abstractedly, nor yet with *its attaining to the summit of its temporal power:* we have simply to enquire when *the saints* were first given up into its hand, and when *the old pagan beast* perfectly revived by setting up *a catholic spiritual idolatrous tyrant* in the Church.

* I have already observed, that *the beast* was for some time *gradually reviving* by means of the spreading apostasy of *individuals*, before he *perfectly revived*, and resumed all his ancient bestial functions, at the commencement of *the openly-established apostasy*.

(3.) In

(3.) In the West, *the year* 604 beheld the death of Gregory the Great, Bishop of Rome. The pontificate of this good man, for I cannot but consider him as a good man tinctured as his piety was with the growing superstition of the age*, was remarkable for his protestation against *universal episcopacy* by whomsoever assumed, and for his censure of *the idolatrous veneration of images* then creeping fast into the Church. Great as the power of the Roman archiepiscopal see then was, the sentiments of Gregory on the important question of *catholic supremacy* are worthy of our particular attention, inasmuch as they differ so very essentially from those of his successors. "I speak it confidently," says he, "that, "whosoever calleth himself *universal bishop*, or "desireth to be so called, in the pride of his heart "he doth forerun *Antichrist* †." Accordingly, when the

* See the testimony borne to his virtues even by Mr. Gibbon, though he feebly attempts to ridicule his piety on account of the superstition with which it was undoubtedly alloyed (Hist. of Decline and Fall. vol. viii. p. 168, 169.). It may not be improper here to observe, that *much real piety* may subsist, both along with *the will-worship of superstition*, provided it grow not to such a height as utterly to choke the good seed of the word: and along with *the eccentric reveries of enthusiasm*, provided they do not exchange their harmlessly ridiculous cast of countenance for the satyr's mask of avowed licentiousness and open profaneness. But the co-existence of *religion* and *infidelity* is impossible: *a religious infidel* is a contradiction in terms.

† Ergo fidenter dico, quod quisquis *se universalem sacerdotem* vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit

the Bishop of Constantinople assumed this presumptuous title, which in *his* case was a mere title, though Gregory suspected that he was aiming at a supremacy over all the Christian churches *, the observation made by the Roman prelate was, " By this " pride of his what thing else is signified, but that " the time of *Antichrist* is now at hand †?" Respecting *the introduction of images into Churches*, which proved at length the fruitful source of popish demonolatry, Gregory's conduct shews indeed, that his judgment in that particular was erroneous; but effectually demonstrates nevertheless, that he expressly reprobated *the idolatrous veneration of saints*

currit (Lib. vi Epist. 30. cited by Bp. Newton.). The accuracy of this declaration of Gregory is not unworthy of our notice. He does not say, that the person, who assumes the title of *Universal Bishop* is *Antichrist himself;* but only that he is *the precursor of Antichrist.* Gregory then conjectured, and he conjectured rightly, that the assumption of *universal episcopacy* was the leading badge of *the commencement of the little horn's tyranny:* but, not attending to the prediction that this tyranny should continue 1260 *years*, he fancied that the reign of *Antichrist* was close at hand. Hence he both wrote, preached, and (we may add) lived, under the firm persuasion that the end of the world was fast approaching.

* See Mosheim's Eccles. Hist. vol. ii. p. 111, 112. " The " title of *Universal Bishop*, which had been given by Leo and " Justinian to the patriarchs of Constantinople, was not attended " with any accession of power." Ibid. In fact, the title, as a *mere* title, had been borne by all the eastern patriarchs, as well as by the patriarch of Constantinople.

† Ex hac ejus superbia quid aliud, nisi propinqua jam esse Antichristi tempora, designatur? Lib. iv. Epist. 34. cited by Bp. Newton.

and angels. Serenus of Marseilles, finding that some of the people had begun to adore the images which were originally placed in the churches merely as memorials, very wisely broke them in pieces: but this laudable action of his gave so much offence to the superstitious part of his congregation, that many of them withdrew from his communion. Gregory, hearing of the unhappy dissention, wrote to Serenus, advising him to conciliate the affections of his people by permitting them to retain their images, which might (he observed) be considered as a sort of instructive book for the illiterate; but, at the same time, along with this permission to caution them most seriously against paying the least adoration to them. Events have shewn, that the Bishop of Marseilles judged more wisely than Gregory; but it is evident, that *image-worship* had not in his time been formally established by the authority of the Roman Pontiff.

Gregory was succeeded by Sabinianus, whose short pontificate was remarkable only for rapine and extortion, for a systematic grinding of the faces of the poor, and for mean abuse of the memory of his liberal predecessor. But, though the *individual* Sabinianus was a wicked man, *the saints* were not as yet formally delivered into the hand of *the little horn,* nor was idolatry as yet openly established in the Church: consequently *the* 1260 *days* had not then commenced, nor had *the Roman beast* revived by publicly relapsing into the abominations of paganism.

Upon

Upon the death of Sabinianus, Boniface the third ascended the papal throne, in the beginning of *the year 606*: and one of his first acts, an act which took place in *this very year 606*, was to procure from the tyrannical usurper Phocas a grant of the title of *Universal Bishop and supreme Head of the Church;* the identical title, which Gregory only a few years before, and that in the lifetime of Boniface himself, had stigmetized as a badge of *the precursor of Antichrist* *.

From

* Bp. Newton's Dissert.—Milner's Eccles. Hist.—Bowyer's Lives of the Popes.—The account, which Cardinal Baronius gives of this grant, is interesting, because it tallies so exactly with the prophecy. In the spirit of a true Papist he maintains, that *de jure* the Pope was always the *universal bishop*, and that Phocas did not so much *confer* upon him what he did not possess already, as *sanction* by his imperial authority the undoubted right of the Pope, thus constituting him *universal bishop de facto* as well as *de jure*. Now what is this, but, in the language of the prophet, *giving the saints into his hand;* that is to say, decreeing him by imperial authority to be a spiritual sovereign over them? "Anno Christi 606 to, indictione nona, "decimo quinto calendas Martias, ex diacono Pontifex Ro- "manus creatus est Bonifacius ejus nominis tertius—Quo "tempore intercesserunt quædam odiorum fomenta inter eundem "Phocam imperatorem atque Cyriacum patriarcham Constan- "tinopolitanum.—Hinc igitur in Cyriacum Phocas exacerbatus "in ejus odium imperiali edicto sancivit, nomen *Universalis* "decere Romanam tantummodo ecclesiam, tanquam quæ caput "esset omnium ecclesiarum; solique convenire Romano Pon- "tifici, non autem episcopo Constantinopolitano qua sibi illud "usurpare præsumeret. Quod quidem hunc Bonifacium "Papam tertium ab imperatore Phoca obtinuisse, cum Anasta-

From *this year* then it seems most natural to compute *the* 1260 *days:* for, when *the Roman Pontiff*

" sius bibliothecarius, tum Paulus Diaconus (De gest. Longo-
" bard. L. 4.) tradunt—Sed, quod ad Phocæ edictum attinet,
" haud eo quidem ipse (quod garriunt novatores) hoc tribuit
" privilegium ecclesiæ Romanæ, ut in catholica primatum
" ageret; hunc enim jam ipsam habuisse, semperque exercuisse,
" ab ipso sui principio, non solum super omnes alios patriarchas
" orientales, sed et multo magis super omnium novissimum Con-
" stantinopolitanum, quam plurimis est superius locis latissimè
" demonstratum: nec in eo fuit aliquando cum episcopis Con-
" stantinopolitanis controversia, quippe qui numquam eumdem
" primatum in dubium revocârunt; sed in eo tantum, quod
" ipsi nuper titulum sibi *Œcumenici* usurpâssent (quod Romanis
" Pontificibus, cum ab aliis, tum ab ipsis Œcumenicis synodis,
" jure tributum vidimus), et reclamantibus licit iisdem Ro-
" manis Pontificibus, conservâssent hactenus favore Mauritii
" imperatoris. Hanc igitur causam sententia sua Phocas
" decidens, eam adjudicavit Romano Pontifici, ut ipse solus
" non etiam Constantinopolitanus, diceretur *Œcumenicus.*" Baron. Annal. Eccles. A. D. 606.

Some, I believe, have doubted whether such a grant was ever made by Phocas; but, as it appears to me, without much reason. We know how severely the title of *Universal Bishop* was reprobated by Pope Gregory at the end of the sixth, and at the beginning of the seventh, century: we know likewise, that the title was borne not long afterwards by the Roman Pontiff, and that it was formally confirmed to him by the second council of Nice in the year 787. Hence we are certain, that it cannot have been assumed very late in the seventh century. Now Baronius tells us, that it was assumed *in the year* 606, giving for his authorities Anastasius and Paulus Diaconus; the former of whom flourished in the ninth, and the latter in the eighth, century: and I can see no reason why we should refuse to credit an assertion, which places the assumption of the title

about

Pontiff was declared to be *sole universal bishop*, and when all the churches were subjected to him in

about the very time when we must *unavoidably* suppose it to have been assumed. In short, if the account be nothing more than a forgery, it is both one of the most unnecessary and one of the most ill-contrived forgeries that ever was executed: unnecessary, because the Pope had been solemnly declared *Universal Bishop* by the second council of Nice in *the year* 787; ill-contrived, because the wily defenders of the Papacy must have departed very far from their wonted subtlety to deduce *falsely* the grant in question from such an infamous monster as Phocas. Had it never been made by *any* emperor, and had they been disposed to *forge* it for the purpose of aggrandizing the Papacy, they would surely have pitched upon a more reputable patron than Phocas; and would have ascribed it (as they did to Constantine the original grant of St. Peter's patrimony) not to a murderous usurper, but to some emperor, whose character stood high in the christian world. On these grounds, I give credit to the assertions of Paulus Diaconus and Anastasius, neither of whom lived very long after the time when the grant is said to have been made: and probably on the same grounds, "the "most learned writers, and those who are most remarkable for "their knowledge of antiquity," as it is observed by Mosheim, "are generally agreed," that the title of *Universal Bishop* was by Phocas taken away from the patriarch of Constantinople and conferred upon Boniface. Eccles. Hist. vol. ii. p. 169.

The general agreement of various writers on this point, and the grounds which the Romanists take, are well stated by Dr. Brett from Bp. Carlton's book of jurisdiction, regal, episcopal, and papal, cap. vi. p. 82, 83. "Phocas," says he, "fixed Bo-"niface, the third Pope of that name, in that universal pastor-"ship, which the Roman see claims and exercises over the "other sees of Christendom at this day: and this, as Baronius "and Estius, so these following historians assert.—I will begin "with Paulus Diaconus, who saith, *Phocas statuit sedem eccle-*

"*siæ*

in spirituals, *the saints* were undoubtedly delivered into his hand. Hitherto they had not been

" *siæ Romanæ ut caput et omnium ecclesiarum.* Abbas Usburgensis says the same: to wit, that *Phocas ordained, that the see of the Roman apostolical church should be the head of all churches.* Platina says, that Boniface III. agrees with them herein, though he declares it in different words: *Bonifacius obtinuit a Phoca, ut sedes beati, apostoli, quæ est caput omnium ecclesiarum, ita diceretur et haberetur ab omnibus.* Blondus saith, *Phocas antistitem Romanum principem episcoporum omnium constituit.* And Nauclerus saith, *Phocas ad universum orbem, dimissa sanctione, constituit, ut Romanæ ecclesiæ, Romanoque Pontifici, omnes urbes ecclesiæ obedirent.* And now our Romanists believe, as others have declared before them, that the Roman chair had this primacy by divine right, antecedent to Phocas's decree, by which he only engaged to make it law in the empire" (Independent power of the Church not Romish. p. 268, 269, 270.). This opinion, which (as I have already observed) exactly accords with the prediction, that *the Roman beast* should deliver *the saints* or *Christians* into the hand of his *little horn*, is thus stated by Estius the schoolman: *Nec aliud a Phoca imperatore impetravit Bonifacius tertius, quam ut cathedræ Romanæ primatum, qui ei jure divino competebat, imperiali potestate tueretur contra præsumptionem Episcopi Constantinopolitani, qui se palam in suis literis* Universalem Episcopum *scribebat* (Comment. in senten. L iv. § 9. Tom. iv. Pars Post. cited by Brett, p. 264). Protestants have frequently urged to Papists the disgraceful manner in which this grant was made: but they never, on that account, ventured to exchange their patron Phocas for one that would have done them more credit. Thus, when Illyricus maintained against Bellarmine, that *Antichrist* was born, when Phocas, in *the year* 606, granted to the Roman Pontiff, that he should be called *the head of the whole church;* the Cardinal readily allowed the truth of the premises, but denied the validity of the conclusion. See Brightman. cont. Bellarm. de Antichris, cap. 3. fol. 297.

necessarily

necessarily or universally subject to him; henceforth his merciless tyranny armed the secular power against them, and pursued them with implacable animosity to the very ends of the earth. I mean not indeed to say, that he *immediately* began to exercise this unchristian authority; but now it certainly was, that *the saints* were delivered into his hand, and placed under his controul.

In order, as it were, more decidedly to shew that at this eventful era *the* 1260 *days* commenced, and *the Roman beast* perfectly revived, scarcely had a year elapsed from the establishment of this sacerdotal empire, when the very idolatry, which had so lately been opposed by the zeal of Serenus and censured by the piety of Gregory, was publicly authorized by the sovereign pontiff. The ancient Pantheon, formerly the general sink of all the abominations of paganism, was now restored, though under a different name, to its original destination *. The mediatory demons of corrupted Christianity occupied the vacant places of the mediatory demons of the gentiles; and, instead of Jupiter and his kindred deities,

* "Annus Christi 607 cœptus est ab indictione 10 ma. Quo "Bonifacius—ex presbytero ordinatus est, ejus nomini quartus, "Pontifex Romanus die 18 va Sept.—A Phoca Augusto impetravit Pantheon,—Jovi vindici consecratum, quod adhuc "intactum remanserat a demolientibus dæmonum sedes Romanis "Christianis: illudque expurgatum ab antiquæ sordibus idolatriæ, in honorem Dei-genetricis Mariæ et omnium sanctorum "martyrum consecravit. Narrat hæc Anastasius; quorum "etiam meminit Beda." Baron. Annal. Eccles. A.D. 607.

the

the virgin-mother of Christ and all his martyred saints received the blind adoration of *the revived ten-horned beast**. The *holy city* was now trodden under foot by a new race of gentiles, differing from their pagan predecessors in name rather than in nature; and *the witnesses* began to prophesy in sackcloth during the long period of 1260 *years*, the same period in short as that during which *the saints* were given into the hand of *the little horn* †.

Not but that *the Apostasy*, as I have already observed, had long since *individually* commenced. *The forbidding to marry, the abstaining from meats, the excessive veneration of supposed mediatory saints and angels*, began to creep into the Church even in *the fourth century:* but no date can be affixed to *individual* criminality ‡. In the strictly chronological prophecies of Daniel and St. John, periods of years are always computed from some specific and definite action either of a community or of the head of a community; not from the unauthorized deeds of individuals, the commission of *the first* of which

* Dr. Macleane, in the chronological table affixed to Mosheim's Ecclesiastical History, describes this event in the following words: "Here (in the Pantheon) Cybelè was succeeded "by the Virgin Mary, and the Pagan deities by Christian mar-"tyrs. Idolatry still subsisted: but the objects of it were "changed."

† Rev. xi. 2, 3.

‡ During this period, as I have already observed, *the Roman beast* may be considered as gradually rising out of *the sea*, and as coming to life again.

deeds

deeds can only be known with absolute certainty by God himself. Hence we find, that in the *unchronological* prophecy of St. Paul * some of the leading features of *the Apostasy* are marked out in *general* terms, the prophecy itself affecting *every individual* to whom the description applies; while, in the *chronological* prophecies of Daniel and St. John relative to *the same Apostasy*, since the divine wisdom thought proper to specify a certain term of years for *the tyrannical reign of the man of sin*, it was necessary to compute those years, not from general acts of *individual* criminality, but from some overt and conspicuous act of *the head of a community*, of *the man of sin himself*. This act is determined to be *the delivering of the saints of God into the hand of the little horn*, the *commencement of the treading of the holy city or the Church under foot by the new gentile members of the revived beast*, and *the beginning of the faithful witnesses to prophesy in sackcloth*. Now it will be difficult to pitch upon any era for the date of this sufficiently conspicuous act except *the year 606*: for in this and in the following year, *the saints* were formally given into the hand of *the little horn*; and *the Apostasy of individuals* became *the embodied and established Apostasy of a spiritual catholic empire* over which *the man of sin* presided.

When *a spiritual universal tyrant* then was set up in *the Church*, and when *idolatry* was (imme-

* 1 Tim. iv. 1, 2, 3, 7, 8.

diately

diately upon his being thus set up) openly authorized and established by him; the afflicted woman *the true Church* seems to have fled into *the wilderness* from the pollution of *the holy city* by the new gentilism of Popery, and *the witnesses* appear to have begun to prophesy in sackloth or to profess the fundamental truths of the gospel in a depressed and afflicted state. Accordingly, as Bp. Newton well observes, and afterwards satisfactorily proves, "there "have constantly been *such witnesses* from the "seventh century" (the century in which *the Apostasy*, considered as *the open act of a community under its proper head*, commenced) "down to the Reforma- "tion, during the most flourishing period of Po- "pery."

Thus it appears, that the tyrannical reign of *the fourth beast's little horn*, and consequently *the prophetic period of* 1260 *days*, are most probably to be computed from *the year* 606, and will therefore, upon such a supposition, terminate in *the year* 1866. Let us next turn towards the East, and see whether we cannot discover, in *this same year* 606, any marks of the completion of that *desolating oriental revolt*, which, when completed and connected with *the he-goat's little horn*, is to continue during the same period of 1260 *prophetic days*.

(1.) As *the idolatrous apostasy* had long commenced *individually*, before it was *completed* by receiving an *open* establishment in the West; so likewise *the eastern revolt* had, in its *main principle*, taken place individually, before it was *completed* by being

being adopted as the foundation of a religion avowedly hostile to Christianity. The divinity of our Lord had been impugned by more than one sect of speculative heretics, and *Mohammed* himself had conversed with the apostate Nestorian monk *Sergius*, before he began to propagate that imposture which so well merits the name of *a desolating revolt:* but it was in *the year* 606 that he retired to the cave of Hera to complete *the apostasy of Antitrinitarianism*, and to fabricate the false religion which soon after darkened the whole oriental world. Having fully digested his plan in the solitude of the desert, he began, yet only in private, to preach his heterogeneous system of theology about *the year* 608 or 609. Mecca was the theatre of his first labours; and his earliest converts were his wife, his servant, his pupil, and his friend. At length, by the persuasion of Abubeker, ten of the most respectable citizens of Mecca were introduced to the private lessons of the Islam; the prophet persevered ten years in the now more public exercise of his mission; and the religion, which has since overspread so large a portion of the globe, advanced with a slow and painful progress within the walls of his native town *.

Here then we behold *the desolating revolt of the East* completed at the very time when we were taught by prophecy to expect that it *would* be completed, namely at *the beginning of the* 1260 *days.*

* Prideaux's Life of Mohammed, p. 16—49. Hist. of Decline and Fall, vol. ix. p. 282—285.

Small

Small as it was at its completion by being adopted as the foundation of a new religion, and small as it was at its first appearance in the quality of *a little horn rising out of the ruins of the Syrian horn of the he-goat*, it soon waxed exceeding great; and, in a very short space of time succeeded in completely polluting *the spiritual sanctuary* of the eastern church. The exact resemblance between *this desolating revolt* and *the religion of Mohammed*, in all other respects as well as in their chronological correspondence with each other, shall presently be shewn: I shall first however try to ascertain the era from which *the* 2200, 2300, or 2400, *days*, mentioned in the prophecy of *the ram and the he-goat*, are to be computed; and thus likewise to ascertain the proper reading of the number.

(5.) I shall begin with remarking *à priori*, that the question asked by one of the angels and answered by another, shews plainly, that the assigned period is the period of the duration of the *whole* vision*. Any hypothesis therefore, which computes the period from such an era as to *exclude* a part of the vision, must necessarily *on that very account* be erroneous. The vision itself opens with Daniel's beholding *the*

* Dan. viii. 13, 14. Bp. Newton is of the same opinion, notwithstanding he proposes three very different conjectural dates of the vision. "As the question was asked, not only how long "*the daily sacrifice* shall be taken away, and *the transgression of* "*desolation* continue, but also how long the vision shall last; so "the answer is to be understood, and *these* 2300 *days* denote "*the whole time from the beginning of the vision to the cleansing of* "*the sanctuary*." Dissert. in loc.

Medo-

Medo-Persian ram, standing still on the bank of his river, and having *two horns*. The manner, in which *the two horns* arose, is next briefly and (as it were) parenthetically mentioned: but it does not appear that the prophet himself *saw* them arise, though he gives us the *history* of their rise; because *the ram* is said to have *already* had *two horns* when he first beheld it. Afterwards he sees *the ram* successfully pushing westward, and northward, and southward. This being the case, the date of the vision cannot be *prior* to the time when *the ram* began to have *two horns*, nor *posterior* to some remarkable period of his conquests which *succeeded* the time when he began to have *two horns*. And it may be added, that, since *the ram* was *standing still*, not *pushing*, when Daniel first saw him, the date of the vision must be some era, when Media and Persia, now united under a single government, where in a peaceful and quiescent state, previous to a subsequent period of war and conquest.

In *the year* A. C. 536, Cyrus, by the death of Cambyses and Cyaxares, became king both of Media and Persia, and sole lord of the whole East: whence that year is styled *the first year of Cyrus* *.

* Anno A. C. 536, Cyrus, Cambyse patre in Persia et Cyaxare socero in Media vita functis, Orientis monarchia potitus est: a qua et αρχης illius annos septem, in 8vo παιδειας ipsius dinumerat Xenophon; et primum illius annum, ex ipsis Medorum et Persarum archivis, sacra deducit Scriptura. Usser. Annal. p. 146.

At

At this time then, by the union of Media and Persia under one sovereign, *the ram* began to have *two horns.* And at this time likewise, and for some time afterwards, he was in a standing or quiescent state: for, the conquest of Babylon and of all the nations which are situated between Syria and the Red Sea having been previously accomplished, the whole Medo-Persian empire enjoyed a profound repose.

We are next to inquire for *the subsequent period of the ram's victories;* when, quitting his standing posture, Daniel saw him successfully pushing westward, and northward, and southward. These victories, from their chronological place in the vision, can only be those which began to be achieved about *the year* A. C. 508, in the reign of Darius the son of Hystaspes, one of the ablest princes that ever filled the Persian throne. In *the north* and in *the West*, Thrace, Macedon, and the Ionian isles, were added to his already extensive dominions; while, in *the south*, they were augmented by the conquest of India, and soon after his death by the reduction of Egypt*.

Thus

* " There have been few princes more expert than he in the " art of governing, or more experienced in the business of war. " Nor was the glory of being a conqueror, if that may be called " a glory, wanting to his character: for he not only restored " and entirely confirmed the empire of Cyrus, which had been " very much shaken by the ill conduct of Cambyses and the " Magian impostor, but he likewise added many great and rich " provinces to it, and particularly India, Thrace, Macedonia, and

Thus we may be moderately certain, even *à priori*, and merely from considering the circumstances of the vision, that the date of its commencement cannot be *prior* to the union of Media and Persia *(the two horns* of *the ram)* under Cyrus, nor *posterior* to the beginning of the conquests of Darius: that is to say, it cannot be prior to *the year* A. C. 536, nor posterior to *the year* A. C. 508; consequently, it must be sought for in the period which intervenes between those two years, that period being the period of *the ram's* quiescence *.

Now, if I be right in computing *the* 1260 *days* from *the year* 606, the year in which *the Mohammedan abomination* commenced, the year in which

" and the isles contiguous to the coast of Ionia." Rollin's Ancient Hist. vol. iii. p. 168, 169. edit. 8th.

I once thought with Bp. Newton, that these pushings of *the ram*, which Daniel beheld in his vision, related chiefly to the victories of Cyrus; but I am now convinced, that I was mistaken. The victories of Cyrus were gained *during the formation* of *the ram's* empire, and *before* he had *two horns* united under one government: the pushings of *the ram*, which Daniel beheld, are represented as being *subsequent* to his standing on the bank of his river, and *subsequent* to his having *two horns*. They must therefore relate to some conquests made *posterior* to the first year of Cyrus; because, *until* that first year, *the ram* had not *two horns* united under one government.

* I say *the period of his quiescence* in contradistinction to *the period of his subsequent victories*. *The ram* did indeed push against the Scythians in *the year* A. C. 514, but *unsuccessfully*. The prophet speaks only of his *successful* pushings; and these did not commence until *the year* A. C. 508.

the

the Roman beast revived, the year in which *the saints* were given into the hand of *the papal little horn;* the 1260 *days* will expire in *the year* 1866. These 1260 *days,* as we have already seen, synchronize with the *last* 1260 *days* of *the* 2200, 2300, *or* 2400, *days,* whichever of these numbers be the proper reading; because, as we are expressly informed by the two interpreting angels, *the* 2200, 2300, or 2400, *days,* and *the* 1260 *days,* both equally bring us down to *the time of the end,* and consequently *terminate together.* Such being the case, we have only to compute backward 2200, 2300, *and* 2400, *years* from *the year of our Lord* 1866; and, according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability, both *which of those three numbers* is *the true reading,* and likewise at what era we are to date the commencement of the vision of *the ram and the he-goat.*

Boniface the third was created *Pope* on *the 15th of February* in *the year* 606. His accession took place in the midst of a quarrel between the Emperor Phocas and the Patriarch of Constantinople; the result of which was, that Phocas forbad the Patriarch to style himself *Universal Bishop,* and conferred that name exclusively on the Roman Pontiff. By computing therefore 1260 *years* forward from *the spring of the year* 606, we shall arrive at *the spring of the year* 1866. This operation being performed, if we next compute 2200 *years* backward from *the spring of the year* 1866, we shall arrive

arrive at *the spring of the year* A. C. 335; if 2300 *years* from the same era, at *the spring of the year* A. C. 435; and if lastly 2400 *years*, at *the spring of the year* A. C. 535. In making our choice among these three dates, we must be guided by circumstances.

Both *the year* A. C. 335 and *the year* A. C. 435, to which we are led by adopting the readings of Jerome and the Hebrew, are far too late for the proper date of the vision. They are each *subsequent* to the only period of Medo Persian victories, which can be made to correspond with *the pushings of the ram.* Hence it is plain, that they would *exclude* those pushings and likewise the previous quiescent state of *the ram.* Consequently they would *exclude* a part of the vision; because Daniel first saw *the ram* stand, and afterwards saw him push. Therefore a period which comprehends *the whole* of the vision, a period which is *the assigned length* of the vision, cannot properly be computed from either of those years; but must be computed from some prior era.

On the other hand, *the spring of the year* A. C. 535, to which we are led by adopting the reading of the LXX or 2400 *days*, will, if I mistake not, be found an unobjectionable date in every point of view. It synchronizes either with the latter end of *the first year* of Cyrus or with the beginning of his *second year*, according to the *precise* time of his accession to undivided empire: that is to say, it synchronizes with the period, in which *the ram*,

now having *two horns*, was beginning to rest from his previous victories, and to stand in a quiescent state of peaceful settled government. Nor is this all. I have already observed, that *the greater period mentioned in the vision of the ram and the he-goat*, and *the smaller period of* 1260 *days*, plainly terminate together; and I have likewise stated, that, according to the most natural interpretation of another prophecy of Daniel*, *the Jews* will begin to be restored at the end of *the* 1260 *days*, and consequently at the end of *the larger period* likewise. Now the reading of the LXX, or 2400 *days*, computed as *I* have made the computation, will bring us into the very midst of *the restoration of the Jews from Babylon*. For in *the second year* of their return, and within a few months after their arrival in their own country, they laid the foundations of the temple in the second month *Ijar* which corresponds with the latter end of April and the beginning of May †. Consequently, since they began to return in *the year* A. C. 536, this must have happened in the spring of *the year* A. C. 535 ‡. Thus, unless I be entirely mistaken, 2400 *years*, the length of the whole vision of *the ram and the he-goat*, is also the space which will intervene between *the two restorations of the Jews*. *About* the

* Dan. xii. 6, 7. See Mede's Works, p. 709, 744, 753. Wintle on Dan. xii. 7, 11. Woodhouse's Apoc. translated, p. 290.

† Ezra iii. 8.

‡ Usser. Annal. A. A. C. 535.

 commence-

commencement of this period, they began to return from Babylon; and *exactly* at its commencement, they laid the foundations of the temple: at the end of it, they will begin to be restored from all the different countries of their present dispersion. On these grounds, I much incline to think, that the memorable event of the *laying the foundations of the second temple*, at the close of *the first* or at the beginning of *the second year* of Cyrus, affords us the true date of the vision; and consequently that *the number* 2400 is the genuine reading*.

(6.) The

* Mr. Cuninghame, wishing to retain the reading of the Hebrew, and deeming the authority of the Vatican edition of the Seventy insufficient to establish the reading 2400, would compute the period, estimating it at 2300 years, from *the year before Christ* 508; on the ground, that that year is an eminent era of the victories of *the two-horned ram*. Such a computation will make the period terminate in *the year after Christ* 1793; or, as Mr. Cuninghame contends, 1792: and in this same year he would make *the* 1260 *years* terminate, reckoning them on the same principle from the grant of Justinian in *the year after Christ* 533. For such an abbreviation of a year in the length of each period, which makes *the* 2300 *days* to be only 2299 and *the* 1260 to be only 1259, he contends on the score that this is *the genuine oriental mode of reckoning*.

1. I object first to the mode of reckoning itself.

If *the* 2300 and *the* 1260 *days* are to be severally accounted only 2299 and 1259 *days*; then, on the same principle, *the* 42 *months* will be equivalent to no more than 41 *months*, and *the* $3\frac{1}{2}$ *years* to no more than $2\frac{1}{2}$ *years*. But *the* 42 *months*, *the* $3\frac{1}{2}$ *years*, and *the* 1260 *days*, are, as Mr. Cuninghame himself allows, the same period, differently expressed. And such, accordingly, they will be found to be, if each be reckoned *fully*:

 but,

(6.) The sum of what has been said respecting the date of *the* 1260 *years* amounts then to this. Since

but, if each be reckoned *abbreviatedly* (and *one* being reckoned so, *all* must), they will by no means tally with each other. For $2\frac{1}{2}$ years, 41 months, and 1259 days, are *not* mutually equal. Hence the 1260 *days* must be estimated as 1260 *full* days, and *the* 2300 *days* as 2300 *full* days. But, in that case, those two periods, computed from the eras which Mr. Cuninghame has selected, will terminate in *the year after Christ* 1793; not in *the year* 1792, which is absolutely necessary to *his* plan.

2. I next object, on the ground that the date which he assigns for the commencement of *the* 2300 *days* is irreconcileable with the terms of the prophecy.

The period, whatever may be the true reading, comprehends, we are expressly told, the duration of the whole vision from *the first appearance of the two-horned ram* to *the incipient cleansing of the sanctuary;* which, we are both agreed, coincides with *the expiration of the* 1260 *days.* But the prophecy, at its opening, exhibits *the ram* in a *standing* or *quiescent* state, *subsequent* to his having two horns, but *previous* to his *pushing* on his *career of victory* under those two horns. Hence, if we calculate the period from *the year* A. C. 508, we plainly exclude his *quiescent* state; and thus do *not* exhibit the period, as comprizing the whole duration of the vision.

3. I lastly object to the termination, which Mr. Cuninghame assigns to the period; even supposing his abbreviated mode of reckoning to be warrantable, which it is *not:* and this final objection seems to me consequentially, though decidedly, to prove, that the Hebrew reading 2300 cannot be the true one.

The period in question *must* be reckoned, according to the express terms of the prophecy, from some point of time, *subsequent* to the year A. C. 53; and *prior* to *the year* A. C. 508. Now, if we adopt the reading 2300; and if we calculate, either as the prophecy requires us to calculate, or from *the year* A. C. 508 as Mr. Cuninghame proposes to do: in each case, the period, which

Since *the desolating revolt of Mohammedism* is to flourish 1260 *years*, since *the saints* are to be de-

which is specified to be the length of the whole vision, will have *already* expired. But, if it have *already* expired; then the events, which are to occur at its expiration, will have *already* occurred. Now its expiration, as Mr. Cuninghame rightly judges, synchronizes with the expiration of *the* 1260 *days*. Hence further, if it have *already* expired, the events, which are to occur at the expiration of *the* 1260 *days*, will likewise have *already* occurred. But none of those predicted events *have* occurred *even yet*: and I am now writing 22 years after Mr. Cuninghame's supposed termination of the period. For let the world judge, whether the sanctuary has even yet began to be cleansed from the abominations of Popery and Mohammedism, whether the depressed prophecying of the witnesses has even yet ceased, whether the Jews have yet began to be restored. If then none of the predicted events have occurred, the period cannot yet have run out. And if the period have not yet run out, it cannot have commenced either in or before *the year* A. C. 508, on the supposition that 2300 is the genuine reading. But the terms of the prophecy require it to commence, certainly *not later* than *the year* A. C. 508 Mr. Cuninghame himself being judge, and in my opinion *earlier*: for it is declared by Daniel to be the length of the *whole* vision, which vision opens *previous* to the ram's conquests under his two horns and therefore *previous* to *the year* A. C. 508 the era of those conquests. Hence the period must inevitably have commenced *not later* than *the year* A. C. 508. But, if it then commenced, and if 2300 be the genuine reading, it must have already terminated. And, if it have already terminated, the events, with which it *is* to terminate, must have occurred; otherwise Daniel is a false prophet. But they have *not* occurred. Therefore the period, which cannot have commenced later than *the year* A. C. 508 even according to Mr. Cuninghame himself, cannot yet have expired. Therefore, finally, it has been proved by the event, that 2300 is not the true reading. July 30. 1814.

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livered into the hand of *the papal little horn* for the space of 1260 *years*, since *the Roman beast* is to practise prosperously in his revived state during the same space of 42 *prophetic months*, and since *the two horns* and *the beast* are all to perish together at *the time of the end*, which commences at the termination of *the* 1260 *years;* it seems necessarily to follow, that the date of those years can only be an era marked by the following triple coincidence;—*the completion of the eastern revolt by the rise of Mohammedism;—the commencement of the papal little horn's spiritual universal empire;*—and *the revival of the Roman beast by conferring upon his little horn that spiritual universal empire, or, in the language of prophecy, by giving the saints into his hand.* If therefore we pitch upon any era not marked by this triple coincidence, we shall have reason to suspect that it cannot be the true date of *the* 1260 *years;* because, since *the* 1260 *years* of *Mohammedism, the* 1260 *years of the papal horn,* and *the* 1260 *years* of *the revived Roman beast,* all apparently terminate together at *the time of the end,* they must in that case all necessarily begin together.

(7.) This however is not *the only test* which the prophet has given us to ascertain the true date of *the* 1260 *years.* He has *checked* (if I may use the expression) this period by another larger period, which comprehends it, and which terminates along with it. This larger period is stated by three different readings to be 2200, 2300, or 2400 *years.*

Thus

Thus it appears, that, after we have discovered an era for the date of *the* 1260 *year* marked by the triple coincidence of *the rise of Mohammedism, the giving up of the saints into the hand of the papal little horn*, and *the revival of the Roman beast by thus giving up the saints;* we must next examine, whether a computation deduced from this era will make *the larger period of* 2200, 2300, *or* 2400, *years*, and *the smaller period of* 1260 *years*, rightly correspond together. This must be done by first computing forward 1260 *years* from the date which we have pitched upon, and afterwards by computing backward 2200, 2300, *and* 2400 *years*, from the era to which the first computation brought us down: for, since this era is equally the supposed termination of both the periods, it is evident, that if we compute backward from it the number of years which compose the larger period, we shall arrive at the beginning of that period. Three different numbers of years however are assigned by three different readings to the larger period. If then the second computation backward from the era, to which the first computation forward brought us down, bring us, through the medium of any one of the three numbers mentioned by the three different readings, to an era from which the vision of *the ram and the he goat* may be reasonably dated; we shall have attained to a very high degree of probability, both that that reading is the true one, and that we have pitched upon the right date of *the* 1260 *years*, because the two periods, larger and smaller, are found

found upon trial exactly to *check* each other. But if, on the contrary, the second computation backward from the era, to which the first computation forward brought us down, do *not* bring us, through the medium of any one of the three numbers mentioned by the three different readings, to an era from which the vision of *the ram and the he goat* may be reasonably dated; we may then be morally certain, that we have *not* pitched upon the right date of *the* 1260 *years*, because the two periods, larger and smaller, are *not* found upon trial to *check* each other.

Now I am strongly inclined to believe, that *the year of our Lord* 606 is the only era which answers to both these tests. It was in this year that *the eastern revolt* was completed by *the rise of Mohammedism*; and it was in this year that *the Roman beast* revived by giving *the saints* into the hand of *the little papal horn*. Moreover, if we first compute forward 1260 *years* from *the spring of this year*, we shall arrive at *the spring of the year* 1866, the supposed termination both of the larger and of the smaller period. And, if we next compute backward 2400 *years* from *the spring of the year* 1866, in order to arrive at the commencement of the larger period, the computation will bring us to *the spring of the year* A. C. 535, which is perhaps as probable a date as could have been assigned even *à priori* to the larger period: for *the spring of that year* synchronizes either with the latter end of *the first year* of Cyrus or with the beginning of his

second

second year, when *the Persian ram* now having *two horns* began to stand in a settled state previous to his pushings under Darius, and when the foundations of the second temple were laid by *the Jews* within a few months after the commencement of their restoration from the Babylonian captivity.

(8.) The propriety of fixing upon *the year* 606 as the date of *the* 1260 *years* will be yet further manifest, if it be shewn that, to all appearance at least, no other era whatsoever can answer to the tests furnished by the prophet—Mr. Mede supposes that *the* 1260 *years* ought to be computed from *the year* 455 or 456, when the power of Rome was completely broken by the Vandals though the name of *Emperor* was yet continued*. Independent however of this opinion's having been confuted by the event†, the erroneousness of it might easily have been detected even when it was first advanced. *The year* 456 was neither marked by

* At least he seems to hesitate between *this year*, and *the years* 365 and 410. He was induced to look to so early a period from an idea, that, as soon as *he that letted* was taken out of the way, *the man of sin* should *immediately* be revealed. St. Paul however does not specify any *precise* time. He only intimates, in general terms, that *that Wicked One* should not make his appearance till *after* the removal of *him that letted*. See Apostasy of latter Times, part i. chap. 13, 14.

† If *the* 1260 *years* be computed from *the year* 456, they will expire in *the year* 1716. That year however has certainly not been "*the time of the end.*" Both *the little horns* are still in existence, and *the Jews* are yet scattered over the face of the earth.

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the rise of *any power* which can be said to have completed *the desolating revolt of the East* and which answers to the description of *the he-goat's little horn*, nor by any formal giving up of *the saints* into the hand of *the papal horn;* nor yet, when it is checked by the larger period, according to any one of its three readings, will it bring us to an era from which the vision of *the ram and the he-goat* can be reasonably computed—Bp. Newton seems to hesitate between *the year* 727, when *the Pope* and *the Romans* finally broke their connection with *the Eastern Emperor; the year* 755, when *the Pope* obtained *the Exarchate of Ravenna; the year* 774, when he acquired by the assistance of Charlemagne the greatest part of *the kingdom of Lombardy;* and *the year* 787, when the worship of images was fully established, and the supremacy of *the Pope* acknowledged by the second council of Nice: of these different dates however he is inclined to prefer the first *. Now, upon examination, not one of them will be found to answer to the tests furnished by the prophet. In none of these years, except the last, were *the saints* given into the hand of *the papal horn;* and, as for the acknowledgment made by the council of Nice, it was only a repetition of the grant already made by *the sixth head of the beast:* in none of them was any *eastern revolt* completed, that was in any way connected with *a little horn of the he-goat:* and none of them will

* Bp. Newton's Dissert. xxvi. § 3.

bear

bear to be checked by the larger number according to any one of its three readings—There is yet another date fixed upon by Mr. Mann, which *prima facie* was more probable than any of the preceding ones. About *the year* 533 or 534*, the Emperor Justinian declared *the Pope* to be *Head of all the churches* †. Hence it seemed not unlikely, that *the* 1260 *years* ought to be computed from that era; because *the saints* might be considered as having been then formally given into the hand of *the little horn*. That such a title was conferred upon *the Pope* about that time, may be very true; but I am much inclined to think, that Mr. Mann has greatly mistaken the nature of Justinian's grant, and that no authority was then given to the Bishop of Rome which at all corresponds with the idea of *universal episcopacy*. Phocas declared *the Pope* to be at once *Head of all the churches*, which is a title of precedence and dignity, and *Sole Universal Bishop*, which is a title of authority, because he forbad all the other Patriarchs to assume it: whereas, although Justinian conferred upon him the first

* Mr. Sharpe asserts, that this happened in *the year* 540 (Append. to three Tracts on the Hebrew pronunciation, p. 30.). Exactly the same objections apply to this year as to either of the others.

† See Bp. Newton's Dissert. on Rev. xiii. The opinion has since been strenuously revived by Mr. Cuninghame, in his *Dissertation on the seals and trumpets*, and in his previous controversial letters in *the Christian Observer* under the signature of *Talib*. He has failed of working any conviction in my mind. July 29. 1814.

of

of these titles, yet at the very same time he styled the Patriarch of Constantinople *Head of all the other Churches**. A comparison is accordingly drawn very judiciously by Brightman between the grant of Justinian and the grant of Phocas; in which he states, that the former merely gave *the Pope* precedence of all his episcopal brethren, but that the latter exclusively constituted him *Universal Bishop*, assigning to him the whole world for his diocese †. That this was really the case, any person may satisfy himself by consulting the *Novellæ*. The Emperor, so far from granting to the Bishop of Rome any exclusive paramount authority over all other Bishops, simply arranges the precedency of the different Patriarchs and Prelates throughout his dominions. Of these, the Patriarchs come first; next, the Archbishops; and last, the Bishops: and, of the Patriarchs, the first place is given to Rome; and the second, to Constantinople ‡. But, with respect

* "Omnium aliarum caput." This plainly shews, that in the mind of Justinian both the titles were mere titles. *Head of all the churches*, and *Head of all the other churches*, remind one of *Primate of all England*, and *Primate of England*. The two first as little confer *universal episcopacy* in the Roman empire, as the two last do in our own country.

† "Anno 606 to, — hic (Phocas) Bonifacio III. concessit, "ut Romanis *Universalis Episcopus* haberetur: non solum ut "ordine ac honore reliquos antecederet, uti decrevit Justi- "nianus primatum sacrarum synodorum definiens, sed cui totus "orbis sua diœcesis foret." Apoc. Apoc. fol. 205.

‡ "Sancimus, secundum earum (scil. sacrarum synodorum) "definitiones, sanctissimum senioris Romæ Papam primum esse "omnium

spect to spiritual power, the Bishop of Rome had no more authority over the other Patriarchs, than they over him. Appeals lay from Bishops to Archbishops, and from Archbishops to the Patriarch within whose jurisdiction their dioceses were situated; but no appeal lay from one Patriarch to another. A great stress has been laid on the promise of Justinian to bring all the eastern churches into subjection to the see of Rome. But it ought first to have been inquired, *what* eastern churches were intended. The fact, I believe, was this. There had long been a dispute, between the rival sees of Rome and Constantinople, to whose jurisdiction the intermediate diocese of Illyricum belonged. Rome claimed it as occidental; Constantinople, as oriental. The matter was referred to the Emperor. He decided in favour of Rome; and promised to reduce under the jurisdiction of that see *all the eastern churches*, that is to say, *all the eastern churches of Illyricum* which alone had been the subject of the dispute. As for *all* the eastern churches, in the large sense of the words, Justinian never reduced *them* under the jurisdiction of Rome, nor does he seem ever to have meant to do so: for, as I have just observed, the different Patriarchs were wholly independent of each other, nor had Rome any paramount exclusive

" omnium sacerdotum: beatissimum autem archiepiscopum " Constantinopoleos novæ Romæ secundum habere locum post " sanctam apostolicam senioris Romæ sedem: aliis autem om- " nibus sedibus præponatur." Justin. Novell. Tit. 14. Constitut. cxxxi. cap. 2.

authority.

authority. Perhaps indeed one of the best comments on the nature of Justinian's grant is the remarkable declaration of Pope Gregory, which I have already noticed. That Prelate flourished only about sixty years after the publication of the *Novellæ*, and must therefore have known, with at least as much certainty as any *modern* writer, what authority it was that the Emperor *did really* confer on the see of Rome. Had his predecessor Pope John been constituted *Sole Universal Bishop*, had all the other Patriarchs been subjected to him, and had the successors of John down to the time of Gregory regularly claimed to have the whole world for their diocese; Gregory himself could not but have known it: and, if he *had* known it, he never could have asserted that man to be *the precursor of Antichrist*, who should in the pride of his heart call himself *Universal Bishop*, or who should even so much as *desire* to be so called. From this declaration therefore of Gregory I cannot but think it sufficiently evident, that, in *his* time, it was not understood even at *Rome* (and *the Popes* have usually been sufficiently quicksighted to their own interest) that Justinian had conferred upon the Roman Pontiff any authority resembling that of *universal episcopacy**.

In

* To all, that has been urged in favour of computing *the* 1260 *years* from the grant of Justinian in the year 533, the circumstance, that the title of *Universal Bishop* was *not* borne by Gregory the great, will ever in *my* mind afford an unanswerable reply. If any *such* grant had been made by Justinian, as is

asserted

In addition to these reasons, the prophetic tests afford much the same objection to the date proposed by Mr. Mann, as they have already afforded to those proposed by Mr. Mede and Bp. Newton. If 2300 *years* be computed backwards from *the year* 1793, to which 1260 *years* computed forward from *the year* 533 bring us down, we shall arrive at *the year* A. C. 508; in which, according to Rollin, Darius invaded and conquered India, and which might therefore be esteemed by some (though, I believe, erroneously) a proper date of the vision, as being a remarkable period of *the ram's pushings:* but yet no *eastern revolt*, in any way connected

asserted to have been made; how came Gregory, so far from *bearing* the title, even to *reprobate* it most severely? could this have been the case, had *the title with its full privileges* been *really* granted to, and accepted by, a predecessor of Gregory, who flourished no more than sixty years before that prelate? the thing, so far as I can judge, is utterly impossible. As for Gregory's *reprobation* of the title and the *extent* of his ecclesiastical authority, they are well and accurately stated by Mr. Gibbon, though with the sneer so familiar to that gentleman. "In his "rival, the patriarch of Constantinople, he condemned the "antichristian title of *Universal Bishop;* which the successor "of St. Peter was too haughty to concede, and too feeble to "assume: and the ecclesiastical jurisdiction of Gregory was "confined to the triple character of Bishop of Rome, primate "of Italy, and apostle of the West" (Hist. of the Decline, vol. viii. p. 165.). If such only were the claims of Gregory, with what truth can it be said, that even *before* his time the whole body of the saints had been formally delivered into the hand of *the little horn?* The assertion in fact is flatly contradicted by history, that sole unobjectionable interpreter of prophecy. July 29, 1814.

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with *a little horn of the he-goat*, was completed in *the years* 533 and 534; nor did *the Jews* (agreeably to the prediction of Daniel *) begin to be restored in the *year* 1793 †.

It

* Dan. xii. 6, 7.

† The nature of Justinian's grant to *the Pope* is very ably discussed by Dr. Brett: and his statement is perhaps the more to be attended to, because he investigates the matter not as an expositor of prophecy, and therefore liable to be biassed by system, but merely as a civilian.

" Petrus de Marca, the eminent archbishop of Paris, in his " book *De concordia sacerdotii et impe ii*, giving an account of " the several sorts of ecclesiastical persons and offices, to which " Justinian's Constitutions refer, takes notice of no one clerical " station that is above that of the Patriarch. The Bishop under " the Metropolitan, the Metropolitan under the Patriarch, and " the Patriarch who is always last and uppermost, are the only " ecclesiastics, to whom the Emperor there, and also in his No- " vels, directs laws, which he sends forth against heretics and " other unruly persons, that are an offence and enemies to re- " ligion; requiring the Church's execution of its censures upon " them, for the unity, peace, and honour, of Christianity. He " no where, through out the Code and Novels, mentions the " officers, to whom, in such or like cases, he applies himself, but " under one of those three titles. Nor is the Bishop of Rome " any other ways concerned therein, than as he is included in " the Patriarch, Metropolitan, or Bishop. There is not one " offence reserved for the Bishop of Rome's animadversion, as " his *Peculium*; nor any one person, to whom a reference or " application is made for the inspecting and managing of such " things, except one or more of the said three officers; but all " things are to be rectified and accommodated by them. The " Bishop is to be sentenced by his Metropolitan or his Pa- " triarch, whose decree he is wholly and *finally* to obey. As in " the first Justinian Code (Tit. 4. Lib. xxix.) *Contra horum sen-*

" *tentias*

It is somewhat remarkable, that, although Bp. Newton acknowledges that "*the religion of Mo-*
"*hammed*

"*tentias Antistitum non esse locum appellationi, a majoribus*
"*nostris constitutum est.* But how are these things reconcile-
"able, if there was a preceding or a then order above those
"three, and in superiority to them, upon which they depended,
"acting in a subordination to and deputed right from it? In
"short, if the Bishop of Rome was the then universal pastor,
"and had an original right of jurisdiction over all the churches
"of Christendom, subjected and settled immutably on his person
"by the ecclesiastical laws (to carry it no higher at present),
"how comes it that he is overlooked and disregarded at the
"rate he manifestly appears to be? That no one direction nor
"application is made unto him for the ordering affairs, that
"were of his charge and immediate inspection? That his infe-
"rior officers, altogether in dependence of him, are wholly
"applied unto, and have the sole inspection of them? And,
"which is more, this is practised by Justinian, in pursuance of,
"and warranted to it by, the canons of the Church, which he
"professes to follow altogether in his care of ecclesiastical affairs,
"τοις θειοις διαπαντως επομενοι κανοσι, in the first chapter of his
"sixth Novel, and elsewhere. He would not surely have said
"it, if, according to them, the Bishop of Rome's precedency
"and single jurisdiction had been such, as that it required
"directions, in that nature, to be made unto him, as the foun-
"tain, whence the right of spiritual jurisdiction and its execu-
"tion is derived to all other officers of the Church; whose de-
"putation alone is to warrant their execution of it.

"It is true, Justinian speaks honourably of the Roman see,
"and gives some high characters and a seeming right, at least
"in words, to it, which he does not give to any other of the
"patriarchal thrones. He styles it (Authent. Collat. 2 Novel 9.
"Tit. 4. Præf.), *Patriam legum, legum originem summi pontifi-*
"*catus apicem;* and farther, *caput omnium sanctarum ecclesiarum,*
"in his epistle to John Bishop of Rome (Cod. i. Lib. 1. Tit. 1,
7.). But

" *hammed* will prevail in the East for as long a " period of time as *the tyranny of the little horn* " in

" 7.). But it is to be remarked, that (Tit. 2, 24. ibid.) he calls " the Church of Constantinople, *Omnium aliarum caput ;* a cha- " racter inferior to none of those, which we have observed him " to have given to the Church of Rome. Nor does it import " less supremacy as belonging to it, than to Rome. Why should " not the title *Head* make both highest, if it makes one of them " so? To be sure, if equal heads, they are equal in power and " authority; and their equality, as such, will farther appear, " if we again observe (though the now Romanist will have the " monarchical and universal supremacy of Rome to be asserted " by Justinian in his aforesaid Novel), that Justinian there " speaks of the occidental Church and its Patriarch, which the " Bishop of Rome was then known to be. And accordingly " the Emperor, addressing himself to John, its then Bishop, " does it in these words: *Joanni, viro beatissimo, et sanctissimo* " *archiepiscopo ac patriarchæ veteris Romæ.* And Dionysius " Gothofred is express, in his Commentary on the said Novel, " *Hæc Constitutio pertinet ad occidentales ecclesias :* and farther " says there, *Idem autem tributum erat occidentalibus ecclesiis ;* for " which he cites Lib. xxiii. ibid. *de sacrosanctis ecclesiis.* And " it is said again, that there is no appeal from a Patriarch " (Novel 123. cap. 22.). And, as the then boundaries of the " western patriarchacy and its jurisdiction were Italy, Illyricum, " France, Britany, Spain, and Africa, with some few more " churches in which that Patriarch had possessions, as it is said " in our 9th Novel ; so this is no ways consistent with the new " pretended ecumenical rights of that see.—And the reduction " of, and continuing, the oriental churches to the unity and " obedience of the western, which Justinian promises to en- " deavour, that is, the Roman patriarchate, in his epistle to " John of Rome, is meant by him of those occidental churches " and some besides, concerning which there was a dispute whe- " ther they belonged to his patriarchacy, more particularly " some

" in the West," and although he is struck with the wonderful coincidence of " Mohammed's having " first contrived his imposture in *the year* 606, the " very same year wherein the tyrant Phocas made " a grant of the supremacy to *the Pope*;" yet he is unwilling to compute *the* 1260 *years* from that era, merely because *the Pope* did not attain to the height of his temporal dominion till *the eighth century* *.

The

" some part of Italy or Illyricum, this being divided into the " Hesperian and Roman patriarchates mentioned by Justinian. " Novell. 109.—Nor is the Bishop of Constantinople any ways " postponed, in jurisdiction, to the Bishop of Rome, in that he " is said to have *secundum locum*, the second place; and the " Bishop of Rome is styled *Primus omnium sacerdotum*, the first " of all bishops: for Dionysius Gothofred has well interpreted " it, *priorem sedere* in his comments there; and Constantinople " is assigned the second place, in respect of Rome, with a pre- " cedency of all the sees besides, as in the Novel itself." Independent Power of the Church not Romish, p. 43—50.

The very event indeed, as I have already hinted, seems to me to prove, that *the* 1260 *years* ought not to be computed from the era of Justinian's grant. Let them *commence* when they may, according to the most natural interpretation of Dan. xii. 6, 7 (the interpretation adopted by our best writers on the subject), their *termination* will be marked by *the incipient restoration of the Jews*. But *the Jews* did not begin to be restored in *the year* 1793. Therefore it seems unwarrantable to conclude, that *the* 1260 *years* expired at that time.

* Dissert. xvii. " *A time times and a half* are *three prophetic* " *years and a half;* and *three prophetic years and a half* are " 1260 *prophetic days;* and 1260 *prophetic days* are 1260 " *years.* The same time therefore is prefixed for the desolation " and oppression of *the eastern church*, as for the tyranny of *the* " *little horn* in *the western church:* and it is wonderfully remark-

 " able,

The saints however were given into his hand, not surely by the grant of *the Exarchate* and *the kingdom of Lombardy*, which in itself conveys not an atom of *catholic spiritual power in the Church*, but by constituting him *supreme in ecclesiastical matters*, by making him *a Bishop of all other Bishops:* and the prophet expressly informs us, that *the* 1260 *years* are to be computed from the era, when *the saints* were thus given into his hand *.

(9.) The

" able, that the doctrine of Mohammed was first forged at Mecca, " and the supremacy of the Pope was established by virtue of " a grant from the wicked tyrant Phocas, in the very same year " of Christ 606." Ibid.

* Mr. Bicheno has proposed a scheme differing both from mine, and from those of all the preceding authors.—He supposes, that *the* 1260 *years* are to be computed from *the year* 529, when the Code of Justinian, which he styles *the strong hold of clerical tyranny*, was first published. They terminated consequently in *the year* 1789, when *the French revolution* took place.—To *the* 1260 *years* thus commencing he adds 30 *years*, in order to complete Daniel's 1290 *years*. This second operation brings him down to *the year* 1819; at which period he conceives it probable that *the antichristian powers* (against whom the judgments of God began to go forth at the close of *the* 1260 *years* in *the year* 1789) will be finally broken, and that *the restoration of the Jews* will commence.—From *the year* 1819, when *the sanctuary* will be completely cleansed by the overthrow of *the Papacy*, which he assumes to be *the desolating revolt* mentioned in Dan. viii. 13, and *the desolating abomination* mentioned in Dan. xii. 11, he next computes backward 2300 *years*, in order to come to the beginning of the vision of *the ram and the he-goat*. By this third operation he arrives at *the year* A. C. 481, the year in which Xerxes set out to invade Greece; and thence supposes that the wars of that prince are foretold in Dan. viii.

(9.) The result of the whole is, that, since *the year* 606

viii. 4, 20.—Lastly, to *the* 1290 *years*, terminating in *the year* 1819, he adds 45 *years*, in order to complete Daniel's 1335 *years*. This final operation brings him down to *the year* 1864; when *the restoration of the Jews* (to which he assigns the space of 45 *years*) will be completed, and when the distant heathen nations will be converted to Christianity. Signs of the Times, Part i. p. 52—61.

With respect to this scheme of Mr. Bicheno, I *first* object to the era, from which *the* 1260 *years* are computed. *The Justinian Code*, says Mr. Bicheno, *granted vast powers and privileges to the clergy, and perfected the union between things civil and ecclesiastical.* All this may be very true: but how can a grant of privileges to *the clergy in general, both in the east and in the west*, by a delivering of *the saints* into the hand of *the papal horn in particular, whose jurisdiction was confined to the patriarchate of the West*? Mr. Bicheno replies, *If Justinian did not declare the Pope head of all the churches in the year* 529, *he certainly did as early as the year* 534. Now, even supposing that Justinian *had* conferred the power of *Universal Episcopacy* upon *the Pope*, which he did *not*, for he granted him nothing more than an empty precedence over all the other Patriarchs, what has this to do with the date which Mr. Bicheno has chosen? If *the* 1260 *years* be computed from *the year* 534, they carry us beyond *the year* 1789; and an error of *five years* as effectually invalidates a numerical calculation as an error of *five centuries*: if they be *not* computed from *the year* 534, but from *the year* 529, they will no doubt bring us exactly to *the year* 1789; but, in that case, what can an event which happened in *the year* 534 have to do with a date which is declared to be *the year* 529?—I *next* object to the supposed termination of *the* 1260 *years*. Though I think Mr. Bicheno perfectly right in supposing that the judgments of God will *begin* to go forth against his enemies at the end of *the* 1260 *years*, and that 30 *years* will elapse before those enemies are *finally* destroyed; I believe him to be mistaken in assigning *the termination of those* 30 *years* as the proper date of *the commencement of the* resta-

606 is the only era which perfectly answers to the pro-

restoration of the Jews. Daniel teaches us, that *the Jews* will begin to be restored, not at *the end* of *the* 30 *years*, but at *the beginning* of them; that is to say, not at the end of *the* 1290 *years*, but at the end of *the three times and a half* or *the* 1260 *years* (Dan. xii. 6, 7.). Accordingly, after having described the expedition and overthrow of *the king who magnified himself above every god* as taking place at *the time of the end* or at *the termination of the* 1260 *years*, he adds, that at that same time the nation of *the Jews* should be delivered (Dan. xi. 40—45. xii. 1.). What probably led Mr. Bicheno into this mistake was his referring the expression *at that time* (xii. 1.) to *the overthrow of the king* (xi. 45.) instead of referring it (as he ought to have done) to *the beginning of the king's expedition* or *the commencement of the time of the end* (xi. 40.). That the latter reference is the proper one, is manifest both from the subsequent declaration of Daniel (xii. 6, 7.), and from the unvarying tenor of all the prophecies which speak of *the restoration of the Jews.* They unanimously represent them as being opposed in their own land, and even besieged in their own capital city, by *the antichristian confederacy:* hence it is plain, that their restoration must have commenced, not *contemporaneously* with the overthrow of that confederacy, but some time *previous* to its overthrow; otherwise how can the various matters, which are predicted respecting them, receive their accomplishment? *How long* indeed before this overthrow their restoration will commence the unchronological prophets no where tell us; but Daniel, as we have seen, amply makes up their deficiency by informing us, that they will begin to be delivered at *the time of the end* or at *the close of the* 1260 *years*, when all the predictions relative to the wonderful events comprehended within *the three times and a half* shall have been fulfilled. On these grounds we may, I think, venture to conclude, that *the* 1260 *years* did not expire in *the year* 1789, because *the Jews* did not then begin to be restored.—I *thirdly* object to his computing *the* 1290 *years* and *the* 1335 *years* from *the year* 529, on the ground that *the desolating revolt* of Dan. viii.

prophetic tests, there is at least *a very high degree of*

viii. 13, and *the desolating abomination* of Dan. xii. 11, is *the Papacy*. That *these two periods* are to be reckoned from the same era as *the* 1260 *years*, cannot, I think, be reasonably doubted: in this point therefore Mr. Bicheno and I perfectly agree. We both likewise agree, that *all the three periods* are to be reckoned from *the setting up of the abomination of desolation*: for neither can this position be reasonably doubted. We lastly agree, that *one and the same abomination of desolation* is spoken of both in Dan. viii. 13. and in Dan. xii. 11; and that *this abomination* cannot be referred to *the siege of Jerusalem by the Romans*, as predicted (according to our Lord's own exposition,) in Dan. xi. 31, because the numbers connected with it render such a reference impossible. Thus far we are perfectly agreed: but here we begin to differ. Mr. Bicheno maintains, that *the desolating revolt of the he-goat's little horn*, which under the parallel name of *a desolating abomination* is connected with *the numbers* 1290 and 1335, is *the Papacy*: which he contends was set up by the code of Justinian in *the year* 529: I, on the contrary, cannot allow that *this desolating revolt* is *the Papacy*; and for such an opinion I have already assigned reasons which I believe to be amply sufficient. But, if *the desolating revolt* be not *the Papacy*, we have no right to compute *the* 1260 *years*, *the* 1290 *years*, and *the* 1335 *years*, from *the year* 529, unless it can be shewn that *some desolating revolt*, which fully answers to the prophetic description of that mentioned in the vision of *the ram and the he-goat*, took place in *the year* 529.—I *lastly* object to the era which he has pitched upon as the proper date of *the larger number* 2300, and consequently of *the vision of the ram and the he-goat*. A computation deduced, not from the end of *the* 1260 *years*, but from the *supposed* end of *the* 1290 *years*, brings him to *the year* A. C. 481, in which Xerxes set out to invade Greece; and this famous expedition he conceives to be specially predicted under the imagery of *the pushing of the ram*. Now, even independent of an error in the computation (for 2300 *years*, calculated backwards

of probability that it is the true date of the commencement of *the* 1260 *days**. Positive certainty indeed

wards from *the year* 1819, will bring us, not to *the year* A. C. 481, but *the year* A. C. 482), such imagery as this must surely describe *a series of victories:* whereas the huge unwieldy armament of Xerxes was totally discomfited by the Greeks, and the king himself compelled to flee with disgraceful precipitancy into Asia. How then can the expedition of Xerxes afford a proper date for the successful pushings of *the ram*, even supposing that the vision ought to be computed from *any* such pushings; which I think inadmissible, because Daniel beholds *the ram* standing *before* he sees him pushing?

Nov. 14. 1807. The answer, which Mr. Bicheno makes to these remarks, does not satisfy me; though he certainly assigns to the period mentioned in Dan. viii. 14, a *less* objectionable date than his former one. He now supposes *the ninth year of Darius* to be the date of the vision, a period remarkable for the conquests of Persia. Still however it may be asked, Are we *authorized* in dating it at this period of conquests? Do we not thereby exclude that part of the vision, in which Daniel saw *the ram* standing *previous* to his beginning to push? It may be proper additionally to observe, that Mr. Bicheno, according to his present scheme, computes back *the* 2300 *years* from *the end of the* 1260 *years*, not from *the end of the* 1290 *years;* and apparently allows (what I believe to be the truth), that the cleansing of the sanctuary commences at *the end of the larger number*, which synchronizes with *the end of the* 1260 *years*, and that it is completed at *the end of the* 1290 *years* or 30 *years* after the expiration of the two former periods.

* Mr. Fleming fixes the rise of *Popery properly so called*, that is to say, the commencement of *the spiritual empire of the Pope*, to "that memorable year 606, when Phocas did in a manner "devolve the government of the West upon Boniface the third, "by giving him the title of *supreme and universal Bishop;*" yet he afterwards, with an inconsistency similar to that of Bp. Newton,

indeed in such matters is the high privilege of God alone: yet a triple coincidence is not, I think, to be slighted *. According to what is called *the doctrine of chances*, the improbability of an accidental *triple* coincidence, bears a much higher ratio to the improbability of only an accidental *double* coincidence,

ton, dates *the* 1260 *years* from *the year* 758, when he supposes the Papacy to have been established. His own expression, by "steps he hath been raised up, and by steps he must be pulled "down," might have shewn him, that *the tyrannical reign of the papal horn* ought to be computed not surely from the era of its meridian splendor, but from the very first year that it commenced, from the time when the saints were *first* given into the hand of *the horn*. We reckon the age of a man from the day of his birth, not from the period of his adolescence: why then must a different mode be adopted in computing *the duration of a spiritual catholic empire?* Besides this objection to computing *the* 1260 *years* from *the year* 758, that era is equally unable to bear the tests proposed by the prophet as every other era which has been pitched upon, one only excepted, *the year* 606, which has been found exactly to answer to those tests, and which I have therefore concluded to be the true date of *the* 1260 *years*. Mr. Galloway adopts the first conjecture of Mr. Fleming, rejecting very judiciously his subsequent inconsistency. Comment. p. 88, 129.

* The extreme accuracy of the prophet is highly worthy of our notice. He does not direct us to compute *the* 1260 *years* from *the rise of the he-goat's little horn*, but from *the incipient pollution of the spiritual sanctuary by the setting up of that desolating abomination, that destroying apostasy, which afterwards became a horn of the he-goat* (Dan. xii. 11.). Had we been directed to compute them from *the rise of Mohammedism as a horn of the he-goat*, we must have dated them some years later than *the year* 606.

than

than the number *three* does to the number *two* *.

2. I shall now proceed to compare the character of *the he-goat's little horn* with the character of *Mohammedism*, in order that their identity may be proved as well by circumstantial as by chronological correspondence.

" How long will be the term of the vision of the " daily sacrifice and of the revolt that maketh deso- " late, giving both the sanctuary and the host to be " trodden under foot?"

(1.) We have seen, that *the power symbolized by the little horn of the he goat*, whatever power it may be, is to flourish 1260 *years*, computing from the time when it completed *the desolating revolt of the East*; and therefore *the prosperous duration of this power* is to be exactly contemporary with *the tyrannical reign of the papal little horn*. We have likewise seen reason to believe, that *that tyrannical reign* commenced in *the year* 606, when *the saints* were delivered into the hand of *the Bishop of Rome*; and consequently that we must look for the rise of *the power symbolized by the he-goat's little horn* in

* What I mean is this, if the gravity of my subject will permit me to use such a mode of exemplification. *A double coincidence* I compare to *throwing two aces with two dice*; *a triple coincidence*, to *throwing three aces with three dice*. Now it is well known, that the chance against throwing *the latter* is, to the chance against throwing *the former*, much more than *three* to *two*.

that

that same year. Accordingly, upon turning our eyes to *the East*, we found that *Mohammedism* arose in that very year; and we know, that no other power did then arise, which either afterwards became *a little horn of the he-goat*, or which at all corresponds with its prophetic character; whence we concluded from this chronological coincidence, that *that horn* was designed to symbolize *Mohammedism*. Such being the case, our first enquiry must be, in what sense *Mohammedism* can be symbolized by *a horn*.

I have already shewn, that the language of symbols allows the same hieroglyphic to bear both a *temporal* and a *spiritual* signification. Thus we find, that *a mountain* is used to typify both *the temporal kingdom of Babylon*, and *the spiritual kingdom of Christ* *: thus likewise *a beast* indifferently represents *a secular* and *an ecclesiastical empire*: and thus, arguing from analogy, *a horn* denotes either *a temporal* or *a spiritual kingdom*.

Now we have seen, that *the little horn of the Roman beast* typifies *the spiritual kingdom of the Papacy*, which, small as it was at first, in process of time became *a great empire*, symbolized in the Apocalypse by *a two-horned beast*. Hence, even if we had not been assisted by chronological computation in our inquiries, we should naturally have been led, merely by the analogy of symbolical language, to conclude, that *the little horn of the Macedonian beast* typified *a spiritual kingdom* likewise: for it

* Jerem. li. 25. Dan. ii. 35.

seems

seems by no means agreeable to the strict accuracy of that language to suppose, that *the Roman little horn* means *a kingdom of one kind*, and that *the Macedonian little horn* means *a kingdom quite of another kind**.

So again, with regard to local situation; since *the little horn of the Roman beast* is to be sought for in *the West*, we may naturally, not to say necessarily, conclude, that *the little horn of the Macedonian beast* is to be sought for in *the East*.

Thus we find, that chronological computation, symbolical analogy, and local situation, all lead us to suppose that *the religion of Mohammed* is typified by *the little horn of the Macedonian beast*. We must next consult history.

Accordingly, as history, when viewed in connection with prophecy, has shewn us, that *the little horn of the Roman beast* means *the spiritual*, not *the temporal, kingdom of the Pope;* so history will likewise shew us, when viewed in connection with prophecy, that *the little horn of the Macedonian beast* means *the spiritual*, not *the temporal, kingdom of Mohammed*.

The desolating revolt of the East was to be completed in *the year* 606, at the beginning of *the* 1260 *years*, during which *it* was to flourish, and during which *the Roman little horn* was to reign over *the saints*. But no power did then arise in the East,

* This affords another argument to shew, that *the little horn of the he-goat* cannot be *the Roman empire* or *the fourth great beast*, as Sir Isaac and Bp. Newton suppose.

which

which can be considered as *the completion of a Christian revolt*, except *the religion of Mohammed:* and *the religion of Mohammed* arose in that very year. As for the *secular* authority of that impostor either without or within the limits of *the he goat's late empire*, it did not commence till several years afterwards. Hence we may conclude, agreeably to the analogy of symbolical language, that *the horn* denotes not *the temporal dominion*, but *the religion of Mohammed.* This conclusion, I allow, does not quite *necessarily* * follow from the premises: but mark the sequel. *The power symbolized by the horn*, after it had arisen in *the year* 606, was to continue 1260 *years.* Consequently, as this date, and this period of years, exclude Antiochus Epiphanes and the Romans from having any connection with the *horn;* so do they equally exclude *the temporal kingdom* erected by Mohammed. That kingdom, instead of being set up in *the year* 606 which the prophecy requires, did not commence, according to Sir Isaac Newton, till *the year* 637; and, after it had commenced, it lasted no more than 300 *years:* or, if we date its rise somewhat earlier in the lifetime of Mohammed when he became prince of Medina in *the year* 622, still it will not have commenced in *the year*

* Because my first argument only proves, that *the desolating revolt* must be a spiritual power, not that *the little horn* must, with which it was afterwards identified. It is almost superfluous to observe, that a power may be at once both spiritual and temporal. My second argument therefore goes on to prove, that *the desolating little horn* must itself be a spiritual power.

606,

606, and still its duration will scarcely amount even to *one quarter of* 1260 *years*. On the other hand, *the religion* or *spiritual kingdom of Mohammed* arose precisely in *the year* 606; has already continued nearly 12 centuries; and has every appearance of continuing, in some one of the countries where it is professed, to the very end of *the* 1260 *years*. At its first rise it was to be little, comprehending two or at the most only three persons, namely Mohammed and his two apostate associates*: but it was not long to remain so. The prophet informs us, that, small as it originally was, it soon "waxed exceeding "great toward the South, and toward the East, and "toward the pleasant land." *Mohammedism* accordingly, though it made its first appearance at Mecca, soon invaded the territories of *the Syrian horn of the he-goat*, thus becoming (agreeably to the prediction) *a horn of the he-goat;* and afterwards, exclusive of its propagation in other regions, spread itself over *the whole Macedonian empire*, in the same manner as *the little horn of the Roman beast* extended its influence over *the whole Western empire*. Thus were *the revolts* completed; thus did *the great double Apostasy* set its two feet upon the East and

* The Rabbinical tales, with which the Koran is so largely embellished, Mohammed is supposed to have learned from a Persian Jew: and for those parts of his multifarious work, which touch upon Christianity, he is thought to have been indebted to the Nestorian monk Sergius or Baheira. All the rest he himself was amply qualified to supply. See Prideaux's Life of Mohammed. p. 43—49.

the

the West in the selfsame year: and thus hath it ever since continued to trample upon all true religion. At the end however of *the* 1260 *years*, the judgments of God shall surely go forth against it, and the long polluted spiritual sanctuary shall begin to be thoroughly cleansed.

(2.) The *false religion of Mohammed*, symbolized by *the little horn of the he-goat*, and stigmatized by Daniel as being *a desolating* revolt was a medley of corrupted Christianity furnished by an apostate monk, of Talmudical Judaism contributed by a renegado Jew, and of Arabian superstition purified of its idolatry by Mohammed himself: whence it may justly be termed *an apostasy from the pure faith of revelation* *. Mohammed taught, that the several prophets, Adam, Noah, Abraham, Moses, Christ, and himself, rose in just gradation above each other; and that whosoever "hates or rejects any one of "them is to be numbered with the infidels." For the great author of our faith especially the Mussulmans were required to entertain a high and mysterious veneration. "Verily," says he, "Christ "Jesus, the son of Mary, is the apostle of God, "and his Word, which he conveyed unto Mary, and "a spirit proceeding from him; honourable in this "world, and in the world to come; and one of those

* I have already observed, that Daniel, in styling Mohammedism *a revolt*, does in reality style it *an apostasy*, because perhaps the most proper Hebrew translation of the Greek αποστασια would be סרה. Chap. i. § II. 8. Note.

"who

" who approach near to the presence of God *." Agreeably to these declarations, Mohammed acknowledged the divine authority of the Pentateuch, the Psalms, and the Gospel †; but required that the Koran should be received along with them, or rather should supersede them. Such was the nature of that *desolating revolt*, which set itself in direct opposition to *the prince of the host*, and which stood up against *the prince of princes* ‡.

(3.) When the Arabian pseudo-prophet retired to the cave of Hera to fabricate the Koran, this being the first overt act of his imposture, we may consider *the eastern antitrinitarian revolt*, which afterwards caused *the daily sacrifice* to cease, and which gave both *the sanctuary* and *the host* to be trodden under foot, as being then completed. *This sanctuary* is *the spiritual sanctuary of the Christian church*, not *the literal sanctuary of the Jewish temple*, as will sufficiently appear from the following considerations.

According as *the temple* and *the sanctuary* are to be taken in a *literal* or a *figurative* sense when mentioned in the prophecies of Daniel and St. John, all other things connected with them must be taken in a *literal* or *figurative* sense likewise. Thus, when it is said, that *the Roman arms* should

* Koran. c. 3. and c. 4.

† Sale's Prelim. Discourse. p. 11.—Decline and Fall. vol. ix. p. 264—266.

‡ For farther proofs of *Mohammedism* being *an apostasy from pure Christianity*, see the first note in the Appendix.

stand

stand up after *Antiochus*, that they should pollute *the sanctuary of strength*, that they should take away *the daily sacrifice*, and that they should set up *the desolating abomination: the temple*, which they polluted, being *the literal temple of Jerusalem*, *the daily sacrifice taken away by them* will of course mean *the literal daily sacrifice*, and *the desolating abomination set up by them* will signify *the literal abomination of their standards* which they set up and worshipped in the holy place when they compassed Jerusalem with their armies *. On the other hand, when St. John is directed by an angel to "measure *the temple* of God, and *the altar*, and "*them that worship therein;* but to leave out, and "not to measure *the court without the temple*, in- "asmuch as it is given to the gentiles, who are to "tread *the holy city* under foot *forty and two* "*months*," or 1260 *natural years: the temple*, here mentioned, being *the spiritual temple of God*, or *the Church;* its *altar*, its *daily sacrifice*, its *outer court*, the *holy city* in which it stands, the *gentiles* who are to tread it under foot 1260 *years*, and the *witnesses* who are to prophesy in sackcloth during precisely *the same period of time*, must all be taken in a *figurative* sense; that is to say, they must all be referred not to *the temple of Jerusalem*, but to *the Church of Christ*. Now we have seen, that *Mohammedism*, or *the desolating revolt of the he-*

* Compare Matt. xxiv. 15. and Luke xxi. 20.

goat's little horn, which was to take away *the daily sacrifice* and to pollute *the sanctuary*, was to flourish during the very same period as *the treading under foot of the apocalyptic holy city by the gentiles*; that is to say, during *the space of* 1260 *years*. Since then *the Mohammedan revolt*, which was destined in the course of its desolating progress to take away the daily sacrifice and to pollute the sanctuary, is to flourish 1260 *years*; and since *the outer court of the apocalyptic temple* is to be trodden under foot during the same period of 1260 *years*: it will necessarily follow, that *the sanctuary* mentioned by Daniel is the same as *the temple* mentioned by St. John; in other words, that it is *the Church of Christ*. This supposition is decidedly established by the particular era when *Mohammedism* first made its appearance. The era in question is the year in which *the Roman beast* revived, or *the year of our Lord* 606: at this era, *the literal sanctuary of the Jewish temple* was no longer in existence, having been utterly destroyed by the Romans several centuries before; consequently *the Jewish temple* cannot be *the sanctuary* which *the little horn* was to pollute: but, if it be not *the literal Jewish temple*, it can be nothing else but *the Christian spiritual temple*. On these grounds then I conceive, that *the pollution of the sanctuary by the eastern little horn* is *the establishment of the Mohammedan Apostasy* upon the ruins of the Greek church; and that *the treading under foot of the outer*

outer court of the temple by the gentiles is *the subjugation of the Latin church by the Papal Apostasy.* We shall find, that the declaration of prophecy concerning these matters precisely accords with the event. The first step was taken to trample the Latin Church under foot, when *the saints* were given into the hand of *the Papal horn* in *the year* 606; and the first step was taken to tread under foot *the sanctuary* and *the host* of the Greek Church, when *the desolating eastern revolt* was completed by *the rise of Mohammedism* in *the same year* 606. Though the Latin Church was subjugated by *the papal horn* in *the year* 606 when *the saints* were given into its hand, it did not *immediately* begin to be drunken with their blood: and, though *the desolating revolt of the East* was completed by *the rise of Mohammedism* in the same *year*, it did not *immediately* begin to tread the Greek Church underfoot. *The pollution of the sanctuary* was then only in an *incipient* state: for the *first* only of that series of events had then taken place, which afterwards led to its *complete* pollution. "From the "time that *the daily sacrifice* is taken away," that is to say, from the time when it begins to be taken away, "by setting up *the abomination that maketh* "*desolate, the* 1290 *days* are to be computed;" but *the pollution of the sanctuary* is to be completed only in the course of its triumphant progress. *The Mohammedan little horn* was to wax exceeding great; and, while it was thus waxing great, it was to pollute *the sanctuary* and take away *the daily*

*sacrifice**. Accordingly we find from history, that it did not immediately upon its rise begin to trample upon the Greek Church: on the contrary we learn, that some time first elapsed, and that it did not finally complete the pollution of *the eastern sanctuary* till the crescent triumphed over the cross in the very midst of Constantinople.

Here we cannot but observe the strict accuracy of expression used both by Daniel and St. John. *That desolating revolt, the religion of Mohammed,* is represented as *putting an end to the daily sacrifice* of spiritual praise and thanksgiving, and as *treading the sanctuary itself under foot.* But *the tyrannical superstition of Popery* is described as only *treading under foot the outer court of the Gentiles* and *the holy city;* being unable to injure *the temple* or *sanctuary* of God, and *the altar,* and *them that worship therein.* Such accordingly has been the event. Although the skeleton of the Greek church has been suffered to exist, yet we hear not of any spiritual worshippers that it has produced since the establishment of *Mohammedism.* Its *sanctuary* has been trodden under foot, no less than its *outer court;* and its *altar* has ceased to send up any grateful incense to the God of heaven. Plunged in the same superstitious observances as the Latin church, though resolutely denying its supremacy, it has not, like the Latin church, retained within its bosom a hidden seed, a chosen generation,

* Compare Dan. viii. 9—12. with Dan. xii. 11.

who,

who, in the midst of its corruptions should still continue to worship in *the spiritual temple*, and to serve at *the spiritual altar*. In the western world we have never ceased to behold *the witnesses* prophesying in sackcloth; and *we* of this kingdom have especially to bless their pious labours for that pure and apostolical branch of the Church established among us: but in vain do we inquire for any reformation in the eastern world; *no witnesses* there have raised their warning voice; *the sanctuary itself* is polluted, and will continue in that deplorable state to the very end of *the 1260 years*. Still, at the expiration of twelve centuries, are the Greek churches overwhelmed with the same vanities of superstition and idolatry that pulled down the wrath of God upon them. They made no effort to purify themselves; whence they have, more or less, during the greatest part of that long period, been harassed and oppressed by the iron rod of Mohammedan despotism.

" The he-goat waxed very great: and, when " he was strong, the great horn was broken: and " for it came up four notable ones toward the four " winds of heaven. And out of one of them came " forth a little horn, which waxed exceeding great, " toward the south, and toward the east, and to- " ward the pleasant land."

The angel interprets this passage as follows. " The rough goat is the king of Grecia: and the " great horn, that is between his eyes, is the first " king. Now, that being broken, whereas four

" stood

" stood up for it, four kingdoms shall stand up out " of the nation, but not in his power. And, in the " futurity of their kingdom, when the revolts are " completed, a king, fierce of countenance, and " teaching dark sentences, shall stand up."

(4.) *The king, or kingdom, symbolized by the little horn, was to stand up in the futurity of, that is to say, in the period subsequent to, the four Greek kingdoms, and out of one of them.*

We may here note the different manner in which *the two little horns* are introduced. *The papal horn* was to rise among *the ten horns* of *the Roman beast*, and to be contemporary with them: *the Mohammedan horn* was to come out of the ruins of *one of the four Greek horns* of *the Macedonian beast*, as *they four* had arisen out of the ruins of *the one great imperial horn*, and not to be contemporary with any of them, for it was to stand up in the period subsequent to their kingdom. Such accordingly was the event. In the lapse of the period that followed the overthrow of *the four Greek kingdoms, the religion of Mohammed* made its appearance. Mecca was the first theatre of its actions: but, in a very short space of time after its rise, it invaded Syria, and thus accomplished its prophetic character of being *a little horn of one of the four subverted horns of the he-goat* *.

* The first war between *the Saracens* and *the Romans* took place in *the years* 629 and 630; and, between *the years* 634 and 639, the whole of Syria was conquered by them. Hist. of Decline. Vol. ix. p. 312, 379—421.

Here

Here however it may be objected, that the word *Aarith*, which I translate *futurity*, may with equal propriety be translated *the end* or *the latter end**: in which case the character of *the little horn* will correspond with that of *the Romans* (as Sir Isaac and Bp. Newton apply it) who stood up in the East in the latter end of *the Macedonian empire*, but not so well with that of *Mohammedism* which did not stand up until long *after* the end of it. How are we to know that *Aarith* ought *here* to be rendered *futurity?*—The prophet seems to me to answer this question very satisfactorily by giving us a *double* notation of time, which shall next be considered.

(5.) *The king was to arise, not only in the futurity of the four Greek kingdoms, but likewise when the revolts should be completed.*

Bp. Newton endeavours to shew, that this took place when *the Romans* first stood up in the East, because the customs of the Gentiles were introduced among *the Jews*, the high-priesthood was exposed to sale, the people apostatized from the true religion, the temple was profaned, and in the same year that Paulus Emilius conquered Macedon the Jewish religion was put down and the temple itself consecrated to Jupiter Olympius. But such an interpretation is by no means satisfactory. The pollution of the temple was *violently* effected by Antiochus Epiphanes *contrary* to the wishes of a great part of

* See Chap. III. §. I. 1.

the

the Jewish nation: and, bad as the other part might be, I see not how the revolt of the whole people can be properly said to be *completed*, until they rejected and crucified the Messiah, and thus ceased to be the peculiar people of God. But this they did not do until a considerable time after *the Romans* first stood up in the East. Therefore, even if *Aarith* be translated *the end*, still the standing up of *the Romans* will not answer to the prophet's double notation of time. Nor is this all: Daniel mentions *revolts* in the *plural* number; the rise of *the king* therefore must be marked by the completion of *more* revolts than *one*. The question then is, What is meant by *these revolts?* To this the prophecy itself seems to me to afford a very satisfactory answer. In the 12th verse, we are told, that *the symbolical host* was given up to *the little horn* on account of the daily sacrifice by reason of *a revolt;* and, in the 13th verse, another *revolt*, styled *the desolating revolt*, is represented as causing both *the sanctuary* and *the host* to be trodden under foot. Here then we have *two revolts*, each mentioned *singularly;* and afterwards we are told, in the 23d verse, that *the king* should stand up, when *the revolts*, mentioned *plurally*, should be completed. The *plural revolts* therefore of the 23d verse plainly appear to be the *two revolts* mentioned *singularly* in the 12th and 13th verses. Now, supposing *the rise of the king* to mean *the rise of Mohammedism*, we shall immediately perceive it to be marked by the completion of *two very eminent revolts* or *apostasies* from

from pure religion. The *revolt* of the 12th verse, the judicial *punishment* of which was the permitted success of *the he-goat's little horn*, I conceive to be *that great idolatrous apostasy from the faith*, which infected alike the East and the West, which for a considerable time prevailed only *individually*, but which was *completed* in the West in *the year* 606 and 607 when *the saints* were delivered into the hand of *the Papal horn*, and when idolatry was openly established by the sovereign pontiff. And *the desolating revolt* of the 13th verse, which *inflicts* the punishment *called down* by *the other revolt*, I conceive to be *that antitrinitarian apostasy*, which at first prevailed only among the *individual* members of different sects, which was *completed* by *the rise of Mohammedism* in *the same year* 606, and which was afterwards propagated by the desolating sword *. At the synchronical era of *the completion of these two revolts*, and in the course of the period subsequent to the four Greek kingdoms, *the spiritual kingdom of Mohammed* arose: inso-

* As *Popery* is the completion of *the idolatrous revolt*, so is *Mohammedism* the completion of *the speculative antitrinitarian revolt*. Hence we need not be surprized at the proposal of the Socinians, in the reign of Charles the second, to form an alliance with the Mohammedan emperor of Morocco, for the more effectual propagation of unitarian principles. Dr. Priestley affected to treat the account of this negociation as a mere invention of Dr. Leslie; but he was informed by Bp. Horsley, that the original documents relating to it are still extant in the archiepiscopal library at Lambeth. See Horsley's Tracts. p. 266—274.

much

much that Prideaux, struck with this singular chronological coincidence, observes, that "*Antichrist* "seemed at that time to have set both his feet upon "Christendom together, the one in the East, the "other in the West *."

(6.) *The*

* Prideaux's Life of Mohammed. p. 16. It will be proper here to notice some objections raised by Dr. Zouch to this interpretation of the prophecy.

1. He objects that *the little horn of the he-goat* cannot be *Mohammed* (Mr. Whitaker, whom he is opposing, ought rather to have said *Mohammedism*, for *a horn*, in the language of symbols, does not mean *an individual*, but *a power*), because that impostor sprang up in Arabia, which was never subject to *the Syrian horn:* whereas *the little horn* was to come out of one of *the four notable ones* of *the he-goat.* Hence he prefers the interpretation of Sir Isaac and Bp. Newton; and supposes with them, that the *little horn* is *the Roman power*, which first penetrated into the East by way of *Macedon*, one of *the four horns* or *kingdoms* of the Greek empire.

This objection applies with equal force to Dr. Zouch's own system, as to that which supposes *Mohammedism* to be *the little horn. The Roman power* sprang up no more within the territories of *any of the four Greek horns* at its first rise, than *the religion of Mohammed.* Consequently, if *the one* must not be esteemed *the little horn*, because it originated in *Arabia*, neither must *the other*, because it first arose in *Italy:* and, on the contrary, if the *one* may be esteemed *the little horn*, because it became *a power within the limits of the he-goat's empire* by the conquest of Macedon; so likewise may *the other* with equal propriety, because it became *a power within the limits of the same empire* by the conquest of Syria. The fact is, the objection is one of those, which, by proving too much, fail of proving any thing. *A horn*, in the language of prophecy, is indifferently said to spring from *the head of a symbolical beast or empire*, whether

(6.) *The horn was at first to be small, but was afterwards*

whether it be *one of the kingdoms* into which *that empire* has been divided by *its own grandees*, or whether it be *one of the kingdoms* which have been formed out of *the empire in question* by the successful inroads of *foreigners*. Thus *the ten Gothic kingdoms of the Western Roman empire*, although founded by nations that did not *spring out of the empire*, but on the contrary *invaded* it, are represented by Daniel as being *the ten horns of the fourth beast*; no less than *the four Greek monarchies*; which literally *sprang out* of *the Macedonian empire*, are described by him as being *the four horns of the he-goat*. Yet, if Dr. Zouch's objections be valid, *not one of the ten Gothic kingdoms* must be esteemed *a horn of the fourth beast*; because *not one of them*, so far as its *primitive* origin is concerned, arose out of *the Roman empire*, any more than either *the Roman empire itself* or *Mohammedism*, whichever of these powers be intended by *the little horn of the he-goat*, arose out of *the Greek empire*. *The* 1260 *days* must be computed from the time when *the saints* were given into the hand of *the papal horn* or *the year* 606; consequently the *rise of Mohammedism*, or *the completion of the desolating revolt*, must be dated at the same era: but *Mohammedism* itself did not become *a horn of the he-goat* or *a spiritual power within the limits of the Greek empire*, till the Saracens invaded Syria.

2. Dr. Zouch further objects to *the long period of time*, which intervened between the downfall of *the four Greek kingdoms* and *the rise of Mohammedism*; conceiving, that, if *the little horn* had been designed to symbolize *that Apostasy*, some of the intermediate events would have been noticed by the prophet.

This objection appears to me somewhat unreasonable. Daniel had already recapitulated the whole of *Nebuchadnezzar's dream* in his vision of *the four beasts*, for the evident purpose of introducing *the little horn of the fourth beast*, which had not been noticed in the dream of the Babylonian prince: he now recapitulates the history of *the second* and *third empires*, for the similar evident purpose of introducing *the little horn of the he-*

goat

afterwards to become great in a southern, an eastern

goat which answers to *the third beast of the preceding vision.* Had he therefore *again* recapitulated the conquests of *the Romans*, he would not only have introduced much superfluous matter, but would have involved his whole prophecy in confusion: for, in that case, we should have been led erroneously to imagine, that *both* the *little horns* sprung out of *the Western part* of the empire: instead of, what is now abundantly manifest, *the one* out of *the Western part*, and *the other* out of *the Eastern part* of the original body of *the third beast.* Accordingly we find, in *the following vision*, that Daniel does *there* actually recapitulate a part of the Roman history, because he wishes to conduct us to the tyrannical reign of *the atheistical king*, who, like *the Papal horn*, was to arise, not in *the East*, but in *the West* (See Dan. xi. 30—45.). In order then, I conceive, to preserve that perspicuity which is so necessary for the right understanding of his prophecies, Daniel here simply tells us, that sometime after the downfall of *the four Greek kingdoms*, *the little horn* should make its appearance in the late territories of one of them. The *precise* time however, when the *power* which was destined to become *this little horn* should arise, he does not mention, leaving us to collect it from certain numbers which he has given us. From these numbers the time *has* been collected; and that time, as we have seen, is the very year in which Mohammed commenced his imposture.

3. Lastly, Dr. Zouch objects, that *the king typified by the little horn* was to be *a king of a fierce countenance;* whereas Mohammed, according to the traditions of his companions, was distinguished for his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue.

To this objection the answer is sufficiently obvious. Daniel is not describing *the aspect of a man*, but *the nature of a religion:*

eastern, and a northern, direction.*

The religion of Mohammed was originally small in the number of its proselytes; but it soon waxed exceeding great, and *that in the very* line marked out by the prophecy. Its conquests extended *southward,* over the peninsula of Arabia; *eastward,* over Persia and in after ages over Hindostan; and *northward* over Palestine, Asia Minor, and Greece. *Some* conquests it likewise made *westward;* but they were neither so permanent, nor so considerable, as its other acquisitions. Spain soon threw off its tyranny; and the piratical states of Barbary are not worthy to be mentioned with the spiritual sovereignty of Greece, Persia, Syria, Asia Minor, Hindostan, and Arabia. Hence the prophet truly

gion: the antitype of *the little horn* is not *an individual king,* but *a spiritual kingdom.* And this *spiritual kingdom* or *religion* is to remain 1260 *years,* and at length to be broken without hand. Consequently it cannot be any *single individual.* Whatever then the countenance of *Mohammed* may have been, his *sanguinary superstition,* avowedly propagated by the sword, may with the utmost propriety be described as *a kingdom fierce of countenance.* See Zouch on Prophecy, chap. 8.

* The expression *toward the pleasant land,* when joined with the preceding phrase *toward the South and toward the East,* and when considered with a reference to the native country of Mohammed, evidently means *toward the North.* It is a mode of speech perfectly familiar in the Hebrew language. Thus, from the relative position of the Mediterranean sea to Palestine, the Jews were wont to express *the West* by the phrase *toward the sea.*

remarks,

remarks, that the principal theatre of its greatness should be *the North*, *the South*, and *the East* *.

(7.) *The*

* "Under the last of the Ommiades, the Arabian empire "extended two hundred days journey from East to West, from "the confines of Tartary and India to the shores of the Atlan- "tic Ocean. And, if we retrench *the sleeve of the robe*, as it is "styled by their writers, the long and narrow province of "Africa" (that is to say, the petty *western* conquests of *the Mohammedan religion*, which were not worthy to be mentioned along with its empire *in the East*, *the North*, and *the South*, and which are therefore left unnoticed by the prophet), "the solid "and compact dominion from Fargana to Aden, from Tarsus "to Surat, will spread on every side to the measure of four or "five months of the march of a caravan." (Hist. of Decline and Fall, vol. ix. p. 501.). To this vast territory, which acknowledged Mohammed as the prophet of God, the Turks afterwards added Greece and Asia Minor in the North. The progress of the Saracens, in the very direction marked out by the prophet, is even *verbally* noticed by Mr. Gibbon. After detailing the history of their conquest of Arabia in *the South*, he observes, "To *the North* of Syria they passed mount Tau- "rus, and reduced to their obedience the province of Cilicia "with its capital Tarsus, the ancient monument of the Assy- "rian kings. Beyond a second ridge of the same mountains, "they spread the flame of war, rather than the light of re- "ligion, as far as the shores of the Euxine and the neighbour- "hood of Constantinople. To *the East* they advanced to the "banks and sources of the Euphrates and Tigris; the long "disputed barrier of Rome and Persia was for ever con- "founded; the walls of Edessa and Amida, of Dara and "Nisibis, which had resisted the arms and engines of Sapor "or Nushirvan, were levelled in the dust; and the holy city "of Abgarus might vainly produce the epistle of the image of "Christ to an unbelieving conqueror. To *the West* the Syrian "kingdom is bounded by the sea." In *this* direction Mr. Gibbon

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(7.) *The king was moreover to be fierce of countenance, and a teacher of dark sentences;* that is to say, *the little horn* was to be *a spiritual power* upheld by force of arms; it was to be *a religion,* not mild and gentle like that of the Lamb, but partaking of the fierce and unrelenting nature of the dragon.

The word, which is here rendered *dark sentences,* primarily means *enigmas:* and, as the oriental enigmas were usually couched in sublime and poetical language, it is used in Scripture to express *the sublime spiritual enigmas or mysteries of religion.* Thus the Psalmist, when about to treat of *the deep mysteries of redemption,* and *the wonders of the resurrection,* summons all the inhabitants of the world to give him their earnest attention. "My mouth," saith he, "shall speak "of wisdom; and the meditation of my heart shall "be of understanding. I will incline mine ear to "a parable: I will open my *dark sentence* upon "the harp*." *The dark sentences* then, or *spiritual enigmas,* taught by *the little horn,* are, I conceive, *that pretended revelation of Mohammed, the Koran;* a work written in a kindred language to that of the Jewish Scriptures, and replete with those poetically metaphorical turns of expression so peculiarly grateful to an oriental ear. "The substance of the

Gibbon notices only the piratical excursions of the Saracens. Hist. of Decline. vol. ix. p. 309, 423, 424.

* Psalm xlix. 3, 4.

"Koran,

" Koran, according to Mohammed or his disciples,
" is uncreated and eternal; subsisting in the es-
" sence of the Deity, and inscribed with a pen of
" light on the table of his everlasting decrees—In
" the spirit of enthusiasm or vanity, the prophet
" rests the truth of his mission on the merit of his
" book; audaciously challenges both men and an-
" gels to imitate the beauties of a single page; and
" presumes to assert, that God alone could dictate
" this incomparable performance. This argument
" is most powerfully addressed to a devout Arabian,
" whose mind is attuned to faith, and rapture, whose
" ear is delighted by the music of sounds, and
" whose ignorance is incapable of comparing the
" productions of human genius. The harmony and
" copiousness of style will not reach, in a version,
" the European infidel: he will peruse with im-
" patience the endless incoherent rhapsody of fable,
" and precept, and declamation; which seldom ex-
" cites a sentiment of an idea, which sometimes
" crawls in the dust, and is sometimes lost in the
" clouds. The divine attributes exalt the fancy of
" the Arabian missionary; but his loftiest strains
" must yield to the sublime simplicity of the book
" of Job, composed in a remote age, in the same
" country, and in the same language*." Such are *the dark sentences* of the Koran; and the religion, which it inculcates, may well be described as " fierce of countenance," when the avowed maxim

* Hist. of Decline and Fall. vol. ix. p. 267, 268, 269.

of

of its founder was to use no other engine of conversion than the sword.

" And it waxed great even against the host " of heaven; and it cast some of the host and of the " stars to the ground, and stamped upon them. Yea, " it magnified itself even against the prince of the " host; and from him the daily sacrifice was taken " away, and the place of his sanctuary was cast " down. And the host was given up unto it on " account of the daily sacrifice by reason of a revolt: " and it cast down the truth to the ground; and it " practised and prospered."

Of this passage the following explanation is given by the angel. " And the power of the king " shall be mighty, but not by his own power: and " he shall destroy wonderfully, and shall prosper, " and practise, and shall destroy the mighty and " the people of the Holy Ones. And through his " policy also he shall cause craft to prosper in his " hand; and he shall magnify himself in his heart; " and he shall destroy many in negligent security: " he shall also stand up against the prince of " princes; but he shall be broken without hand."

(8.) *The little horn was to cast the stars of heaven to the ground, and stamp upon them.*

The religion of *Mohammed* has professedly set itself up against *the symbolical host and stars of heaven*, or *the bishops and pastors of the Christian church;* numbers of whom in the eastern part of the empire it cast down to the ground, compelling them either to apostatize, or stamping them as it were

under his feet with all the fury of brutal fanaticism. This, we are told, has been suffered to come to pass "by reason of a revolt." The *symbolical host* had itself gradually polluted *the daily sacrifice* by the introduction of superstitious vanities, until at length *a great revolt* or *apostasy* was completed in the Christian Church by the open establishment of idolatry: hence it was, that *the host* was given into the hand of *the little horn;* a punishment justly due to its deflection from the pure doctrines of the Gospel *.

(9.) *The little horn was to magnify itself against the prince of the host, and to cast down the truth to the ground.*

Accordingly *Mohammedism* did openly magnify its founder against the divine author of the Christian religion. The impostor allowed Jesus the Son of Mary to be a prophet; but he maintained, that he himself was a greater prophet, and that the Koran was destined to supersede the Gospel. He taught his disciples, that "the piety of Moses and of Christ "rejoiced in the assurance of a future prophet, "more illustrious than themselves: and that the "evangelic promise of the Paraclete or Holy

* It is worthy of notice, that in the Revelation, *Mohammedism* is represented as being the punishment of *an idolatrous apostasy in the Christian Church*, of what Daniel styles *a revolt*. See Rev. ix. 20, 21. Mr. Gibbon introduces his account of *Mohammedism* with observing, that "the Christians of the se-"venth century had insensibly relapsed into a semblance of "paganism." Hist. of Decline. Vol. ix. p. 261.

"Ghost

" Ghost was prefigured in the name, and accom-
" plished in the person of Mohammed, the greatest
" and last of the Apostles of God *." Thus destroying the mighty hosts of the rival nations of Rome and Persia, murdering and harassing the now degenerate people of the Holy Ones, taking away the daily sacrifice of prayer and praise, polluting the spiritual sanctuary †, and magnifying itself even against the prince of princes, *the little horn of Mo-*

* Hist. of Decline and Fall. vol. ix. p. 267.

† Mr. Kett, although he supposes *the little horn* to relate in part to *Mohammedism*, very inconsistently takes *the sanctuary* in a *literal* sense; and thence argues, that " *Jerusalem* is desig-
" nated as the principal scene or object of the tyranny of *this*
" *horn*." He is led into this error by his system of *double interpretations of the same prophecy*; for he adds, " first, during
" the Jewish, and lastly during the Christian, dispensation." *The little horn* therefore, according to his system, first polluted *the sanctuary* in the days of *Antiochus*; secondly, in the time of *the Romans*; thirdly, under *Mohammed*; and lastly *will* pollute it by the arms of *professed infidels*—Now, though the *literal* sanctuary was polluted by *Antiochus* and *the Romans* (neither of whom by the way can have the slightest connection with *the little horn*), it certainly was not by *Mohammed*; and for this very substantial reason; in *his* days it was no longer in existence—As for *Jerusalem*, it was no more the principal scene of Mohammedan triumphs, than *Persia*, *Greece*, *Arabia*, or *Egypt*: nor has *the sanctuary*, which was to be polluted by *the little horn*, any reference whatsoever to *the temple* (See Hist. the Interp. vol. i. p. 350, 351, 359.). *The infidel power*, or *Antichrist*, will indeed plant the curtains of his pavilions between the seas *in the glorious holy mountain*, at the era of *the restoration of the Jews*: but this exploit is certainly not foretold in the present prophecy, which treats of quite *a different power*.

hammedism cast down the truth to the ground, and waxed exceeding great.

(10.) *The strength of the little horn was to be mighty, but not by its own strength.*

The power, here spoken of, being a spiritual one, *its strength* will mean *that commanding influence which religion exerts over the soul of man.* Thus the mighty efficacy of the Gospel is described by the Apostle as "quick and *powerful*, and sharper "than any two-edged sword, piercing even to the "dividing asunder of soul and spirit, and of the "joints and marrow, and is a discerner of the "thoughts and intents of the heart*." The Gospel accordingly, when preached to the heathen world, shewed by its successful progress, that it was not only mighty, but mighty by its own divine strength. It required not the assistance of the temporal arm; but, on the contrary, prevailed over all the persecutions that could be raised against it. Hence its illustrious founder is prophetically addressed by the Psalmist, "Gird thy sword upon thy thigh, O *most* "*mighty*, with thy glory and thy majesty. And "in thy majesty ride prosperously because of truth, "and meekness, and righteousness; and thy right "hand shall teach thee terrible things†." And hence the propagation of the Gospel in the primitive ages is described by St. John in the same sublime strain of allegory, "And I saw, and behold, a white "horse: and he that sat on him had a bow; and a

* Heb. iv. 12. † Psalm xlv. 3, 4.

"crown

" crown was given unto him: and he went forth con-
" quering and to conquer *."

But *Mohammedism*, strong as it afterwards became, and great as was the influence which it possessed over the minds of its votaries, was not mighty by *its own natural strength*. It avowedly relied, not upon the still small voice of reason and argument and evidence; not upon the louder claims of miracles, which could neither be denied, nor accounted for on physical principles; not upon its own intrinsic worth and purity, *its own divine unassisted strength:* but upon the enthusiastic valour

* Rev. vi. 2. I cannot but wonder, that Bp. Newton should apply *this symbolical description* to *the conquests of the Flavian family*. In order that the prophecies of St. John may be consistent with themselves, *the rider upon the white horse*, mentioned in this passage, must be the same as *the rider upon the white horse* celebrated in the nineteenth chapter of the Apocalypse, who is there declared to be *the personal Word of God*. Bp. Newton objects, that no good reason can be given for representing the Church in triumph and glory, at a period when she was most grievously persecuted and afflicted. But this objection cannot be esteemed of any weight, when we consider, that the victories of the Church, being purely of a *spiritual* nature, have been usually the greatest, when her *temporal* estate has been the most depressed. Accordingly, when the Church was established by Constantine in great *temporal* prosperity, the Spirit of God sets so light by this *outwardly* glorious event, that it represents it as " holpen with only a *little* help" (Dan. xi. 34.); because, as Bp. Newton himself observes, " though it added much to the " *temporal* prosperity, yet it contributed little to the *spiritual* " graces and virtues of Christians." Mr. Mede justly supposes *the rider upon the white horse* to mean *the Messiah*. Commen Apoc. in Sigil. I.

of its adherents, *the strength of the Saracenic sword. Ten years* Mohammed persevered in the exercise of his mission, depending upon *the strength* of his religion *alone;* and during that period, the superstition, which has since overspread the eastern world, "advanced with a slow and painful progress "*only within* the walls of Mecca," for as yet the pseudo-prophet "disclaimed the use of religious "violence*:" *in one day* three thousand were added to the Church by a single sermon of St. Peter§; and in *ten years* after the passion of the Messiah, Christianity had been planted in Samaria†, Phenicia, Cyprus, Antioch‡, and Ethiopia§, exclusive of Judèa and Galilee‖. Mohammed, finding that he was likely to make but little progress if he relied upon nothing but *the strength* of his cause, after he had made himself prince of Medina, "assumed in his "new revelations, a fiercer and more sanguinary "tone, which proves that his former moderation "was the effect of weakness. The means of per-"suasion had been tried; the season of forbearance "was elapsed; and he was now commanded to pro-"pagate his religion by the sword, to destroy the "monuments of idolatry, and, without regarding the "sanctity of days or months, to pursue the unbeliev-"ing nations of the earth—In the first months of his "reign, he practised the lessons of holy warfare, and "displayed his white banner before the gates of

* Hist. of Decline and Fall. vol. ix. p. 285, 286.
† Acts viii. 5. ‡ Acts xi. 19. Acts xiii.
§ Acts viii. 27. ‖ Acts ix. 31.

"Medina:

" Medina: the marshal apostle fought in person at " nine battles or sieges; and fifty enterprises of war " were achieved in ten years by himself or his lieu- " tenants." Hence we may satisfactorily account for the greater rapidity with which his religion spread during these *second* ten years, than during the *former* ten years when he confined himself merely to preaching. " The sword," said he to his intrepid followers, " is the key of heaven and of hell: a drop of blood " shed in the cause of God, a night spent in arms, " is of more avail than two months of fasting and " prayer: whosoever falls in battle, his sins are " forgiven: at the day of judgment his wounds shall " be resplendent as vermillion and odoriferous as " musk: and the loss of his limbs shall be supplied " by the wings of angels and cherubim *." Thus was the power of *Mohammedism* mighty; but not, like the Gospel, by its own power: thus did it destroy wonderfully, and prosper, and practise †.

(11.) *Another*

* Hist. of Decline and Fall. vol. ix. p. 294, 295, 296, 297.

† I prefer this interpretation of the passage, " his power " shall be mighty, but not by his own power," to that adopted by Mr. Kett. " As the kingdoms of the West," says he, " gave " their power to *the beast*, or *the papal Antichrist*, so have the " kingdoms of the East given theirs to *the Mohammedan Anti-* " *christ*. But I conceive this is not all that is here meant. " *The dragon* gave his power to *the beast*, and *the angel of the* " *bottomless pit* led on *the Saracenic locusts*; and thus the angel " may be understood to say, The power of *this horn* shall be " not merely that which is common to the conquerors of the " East, such as the *he-goat*, or *four beasts* in the former vision; " it

(11.) *Another mark of the power, symbolized by the little horn, is, that* " *through his policy he shall* " *cause craft to prosper in the land:*" whence we must conclude, that *the power*, thus symbolized, was to be no less crafty than warlike—Let us hear the voice of history. " In the exercise of political " government, Mohammed was compelled to abate " of the stern rigour of fanaticism, to comply in " some measure with the prejudices and passions of " his followers, and to employ even the vices of " mankind as the instruments of their salvation. " *The use of fraud and perfidy*, of cruelty and injus- " tice, *were often subservient to the propagation of* " *the faith;* and Mohammed commanded or ap-

" it is to be directed and supported by *super-human* art and " strength; which shall enable it to destroy wonderfully, to " prosper and practise" (Hist. the Int. vol. i. p. 356, 357.). *The angel of the bottomless pit*, who was *the king* of the Saracenic locusts, is not, as Mr. Kett supposes, *the devil*, but *the prophet himself:* whose descriptive name *Apollyon*, or *the destroyer*, as Bp. Newton justly observes, " agrees perfectly well " with Mohammed and the caliphs his successors, who were " the authors of all those horrid wars and desolations, and who " openly taught and professed that their religion was to be pro- " pagated and established by the sword." The exact coincidence even of expression between Daniel and St. John is well worthy of our notice. Daniel describes *the power* represented by *the little horn* as *destroying* wonderfully, as *destroying* the mighty and the people of the Holy Ones, as *destroying* many in negligent security: St. John styles the author of Mohammedism *Apollyon* or *a destroyer*. Mr. Kett does elsewhere justly consider *Apollyon* to be a descriptive name of Mohammed and his successors (Vol. ii. p. 72, 73, 74.); which renders his former mistake the more singular.

" proved

" proved the assassination of the Jews and idolaters,
" who had escaped from the field of battle. *By the*
" *repetition of such acts*, the character of Mohammed
" must have been gradually stained; and *the in-*
" *fluence of such pernicious habits* would be poorly
" compensated by the practice of the personal and
" social virtues, which are necessary to maintain
" the reputation of a prophet among his sectaries
" and friends. Of his last years ambition was the
" ruling passion; and a politician will suspect,
" that he secretly smiled (the victorious impostor!)
" at the enthusiasm of his youth and the credulity
" of his proselytes.—In the support of truth *the arts*
" *of fraud and fiction* may be deemed less criminal;
" and he would have started at *the foulness of the*
" *means*, had he not been satisfied of the importance
" and justice of the end *."

(12.) *Another characteristic, which the angel gives us of the little horn, is, that* " *he should destroy* " *many while in a state of negligent security.*"

This peculiarity is remarkably exemplified in the whole progress of the Saracenic arms. " The birth " of Mohammed was fortunately placed in the most " degenerate and disorderly period of the Persians, " the Romans, and the Barbarians of Europe: the " empires of Trajan, or even of Constantine, or " Charlemagne, would have repelled the assault of " the naked Saracens; and the torrent of fanaticism " might have been obscurely lost in the sands of

* Hist. of Decline and Fall. vol. ix. p. 322, 323.

" Arabia,

" Arabia. In the victorious days of the Roman " republic, it had been the aim of the senate to confine " their consuls and legions to a single war, and com- " pletely to suppress a first enemy before they pro- " voked the hostilities of a second. These timid " maxims of policy were disdained by the magnani- " mity or enthusiasm of the Arabian caliphs. With " the same vigour and success they invaded the " successors of Augustus. and those of Artaxerxes; " and the rival monarchies at the same instant " became the prey of *an enemy, whom they had been* " *so long accustomed to despise* *."

Let us first observe the effects of this fatal and presumptuous security in the case of *Persia.* The battle of Cadesia determined the fate of that empire. Three days did the encounter continue. On the last morning " the clangor of arms was re- " echoed to the tent of Rustam, who, far unlike the " ancient hero of his name, was *gently reclining in* " *a cool and tranquil shade,* amidst the baggage of " his camp, and the train of mules that were laden " with gold and silver. On the sound of danger, " he started from his couch; but his flight was over- " taken by a valiant Arab, who caught him by the " foot, struck off his head, hoisted it on a lance, and " instantly returning to the field of battle, carried " slaughter and dismay among the thickest ranks of " the Persians—After the defeat of Cadesia, a coun- " try intersected by rivers and canals might have

* Hist. of Decline and Fall, vol. ix. p. 360, 361.

" opposed

" opposed an insuperable barrier to the victorious " cavalry; and the walls of Ctesiphon or Madayn, " which had resisted the battering rams of the Ro- " mans, would not have yielded to the darts of the " Saracens. But the flying Persians were overcome " by the belief, that the last day of their religion and " empire was at hand, the strongest posts were " abandoned by treachery or cowardice; and the " king, with a part of his family and treasures, " escaped to Holwan at the foot of the Median hills. " In the third month after the battle, Said, the lieu- " tenant of Omar, passed the Tigris without opposi- " tion; the capital was taken by assault; and the " disorderly resistance of the people gave a keener " edge to the sabres of the Moslems *."

Let us next consider the effects of the same impolitic security in the case of *the rival empire of Constantinople*. " About four years after the tri- " umphs of the Persian war †, the *repose of Hera-* " *clus and the empire* was again disturbed by a new " enemy, the power of whose religion was more " strongly felt than it was clearly understood by the " Christians of the East. In his palace of Constan- " tinople or Antioch *he was awakened* by the invasion " of Syria, the loss of Bosra, and the danger of " Damascus. An army of seventy thousand vete- " rans, or new levies, was assembled at Hems, or " Hemesa, under the command of his general " Werdan—During two successive engagements

* Hist. of Decline and Fall. vol. ix. p. 367, 368, 369.

† Namely, the triumphs of Heraclius over Chosroes.

" the

" the temperate firmness of Caled sustained the darts " of the enemy, and the murmurs of his troops. At " length, when the spirits and quivers of the adverse " line were almost exhausted, Caled gave the signal " of onset and victory. The remains of the Imperial " army fled to Antioch, or Cesarèa, or Damascus; " and the death of four hundred and fifty Moslems " was compensated by the opinion that they had " sent to hell above fifty thousand of the Infidels *. " —In the life of Heraclius, the glories of the Per- " sian war are clouded on either hand by the disgrace " and weakness of his more early and his later " days. When the successors of Mohammed un- " sheathed the sword of war and religion, *he was* " *astonished at the boundless prospect of toil and* " *danger: his nature was indolent, nor could the* " *infirm and frigid age of the emperor be kindled to* " *a second effort.* The sense of shame, and the im- " portunities of the Syrians, prevented his hasty " departure from the scene of action; but the hero " was no more; and the loss of Damascus and " Jerusalem, the bloody fields of Aiznadin and " Yermuk, may be imputed in some degree to the " absence or misconduct of the sovereign †."

Most of *the smaller conquests of the Saracens* were, in a similar manner, achieved by surprise. " From his camp in Palestine, Amrou had surprised " or anticipated the caliph's leave for the invasion of

* Hist. of Decline and Fall. p. 388, 390, 391.

† Hist. of Decline and Fall. vol. ix. p. 418.

" Egypt.

" Egypt. The magnanimous Omar trusted in his " God and his sword, which had shaken the thrones " of Chosroes and Cesar; but, when he compared " the slender force of the Moslems with the greatness " of the enterprise, he condemned his own rashness, " and listened to his timid companions. The pride " and the greatness of Pharaoh were familiar to the " readers of the Koran; and a tenfold repetition " of prodigies had been scarcely sufficient to effect, " not the victory, but the flight, of six hundred thou- " sand of the Children of Israel: the cities of Egypt " were many and populous; their architecture was " strong and solid; the Nile, with its numerous " branches, was alone an insuperable barrier; and " the granary of the imperial city would be ob- " stinately defended by the Roman powers. In this " perplexity, the commander of the faithful resigned " himself to the decision of chance, or, in his opinion, " of providence. At the head of only four thousand " Arabs, the intrepid Amrou had marched away " from his station of Gaza, when he was overtaken " by the messenger of Omar. *If you are still in* " *Syria*, said the ambiguous mandate, *retreat with-* " *out delay; but, if at the receipt of this epistle,* " *you have already reached the frontiers of Egypt,* " *advance with confidence, and depend on the succour* " *of God and of your brethren.* The experience, " perhaps the secret intelligence, of Amrou had " taught him to suspect the mutability of courts; " and he continued his march till his tents were " unquestionably pitched on Egyptian ground. He

" there

" there assembled his officers, broke the seal, peru-
" sed the epistle, gravely inquired the name and
" situation of the place, and declared his ready obe-
" dience to the commands of the caliph. After
" a siege of thirty days, he took posession of Far-
" mah or Pelusium; and that key of Egypt, as it
" has been justly named, unlocked the entrance of
" the country, as far as the ruins of Heliopolis and
" the neighbourhood of the modern Cairo*."

The conquest of *the African province* soon followed that of *Egypt*. " At the head of forty thou-
" sand Moslems, Abdallah advanced from Egypt
" into the unknown countries of the West. The
" sands of Barca might be impervious to a Roman
" legion: but the Arabs were attended by their
" faithful camels; and the native of the desert
" beheld without terror the familiar aspect of the
" soil and climate. After a painful march, they
" pitched their tents before the walls of Tripoli, a
" maritime city, in which the name, the wealth, and
" the inhabitants, of the province had gradually
" centered, and which now maintains the third rank
" among the states of Barbary. A reinforcement
" of Greeks was *surprised* and cut in pieces on the
" sea-shore: but the fortifications of Tripoli resisted
" the first assaults; and the Saracens were tempted
" by the approach of the prefect Gregory to relin-
" quish the labours of the siege for the perils and the
" hopes of a decisive action—To the courage and

* Hist. of Decline and Fall. vol. ix. p. 427, 428, 429.

" discretion

" discretion of Zobeir the lieutenant of the caliph
" entrusted the execution of his own stratagem,
" which inclined the long-disputed balance in favour
" of the Saracens. Supplying by activity and artifice
" the deficiency of numbers, a part of their forces
" lay concealed in their tents, while the remainder
" prolonged an irregular skirmish with the enemy,
" till the sun was high in the heavens. On both
" sides they retired with fainting steps: their horses
" were unbridled, their armour was laid aside, and
" the hostile nations prepared, or seemed to pre-
" pare, for the refreshment of the evening, and the
" encounter of the ensuing day. On a sudden,
" the charge was sounded; the Arabian camp
" poured fourth a swarm of fresh and intrepid war-
" riors; and the long line of the Greeks and Africans
" was surprised, assaulted, overturned, by new
" squadrons of the faithful, who, to the eye of fana-
" ticism, might appear as a band of angels descend-
" ing from the sky—After the fall of this opulent
" city, the provincials and barbarians implored on
" all sides the mercy of the conqueror—The western
" conquests of the Saracens were suspended near
" twenty years, till their dissensions were composed
" by the establishment of the house of Ommiyah—
" The first lieutenant of Moawiyah acquired a just
" renown, subdued an important city, defeated an
" army of thirty thousand Greeks, swept away four-
" score thousand captives, and enriched with their
" spoils the bold adventurers of Syria and Egypt.
" But the title of *conqueror of Africa* is more justly

" due

" due to his successor Akbah—The fearless Akbah " plunged into the heart of the country, traversed " the wilderness in which his successors erected the " splendid capitals of Fez and Morocco, and at " length penetrated to the verge of the Atlantic and " the great desert. The river Sus descends from " the western sides of mount Atlas; fertilizes, like " the Nile, the adjacent soil; and falls into the sea " at a moderate distance from the Canary or Fortu- " nate islands. Its banks were inhabited by the " last of the Moors, a race of savages, without laws, " or discipline, or religion: *they were astonished by* " *the strange and irresistible terrors of the Oriental* " *arms:* and, as they possessed neither gold nor " silver, the richest spoil was the beauty of the " female captives, some of whom were afterwards " sold for a thousand pieces of gold *."

The same fatality attended *the Gothic kingdom of Spain:* like most of the other conquests of the Saracens, it fell into their hands by indulging in the hollow security of peaceful carelessness. The perfidious count Julian " revealed, in his epistles, or " in a personal interview with the Arab general " Musa, the wealth and nakedness of his country; " the weakness of an unpopular prince; the degene- " racy of an effeminate people. The Goths were " no longer the victorious barbarians, who had hum- " bled the pride of Rome, despoiled the queen of " nations, and penetrated from the Danube to the

* Hist. of Decline and Fall, vol. ix. p. 450—458.

" Atlantic

" Atlantic ocean. *Secluded from the world by the* " *Pyrenèan mountains, the successors of Alaric had* " *slumbered in a long peace; the walls of the cities* " *were mouldered into dust; the youth had abandoned* " *the exercise of arms; and the presumption of their* " *ancient renown would expose them in a field of* " *battle to the first assault of the invaders.* The " ambitious Saracen was fired by the ease and im- " portance of the attempt; but the execution was " delayed till he had consulted the commander of the " faithful; and his messenger returned with the " permission of Walid to annex the unknown king- " doms of the West to the religion and throne of the " caliphs. In his residence of Tangier, Musa, with " secrecy and caution continued his correspondence, " and hastened his preparations. *But the remorse of* " *the conspirators was soothed by the fallacious as-* " *surance, that he should content himself with the* " *glory and spoil, without aspiring to establish the* " *Moslems beyond the sea that separates Africa* " *from Europe.*" Musa having at length invaded Spain, its Gothic sovereign and nobility too late perceived the magnitude of the danger. " In the " neighbourhood of Cadiz, the town of Xeres has " been illustrated by the encounter which deter- " mined the fate of the kingdom. The stream of " the Guadalete, which falls into the bay, divided " the two camps, and marked the advancing and " retreating skirmishes of three successive and " bloody days. On the fourth day, the two armies " joined a more serious and decisive issue; but

" Alaric would have blushed at the sight of his " unworthy successor, sustaining on his head a " diadem of pearls, incumbered with a flowing " robe of gold and silken embroidery, and reclining " on a litter or car of ivory drawn by two white " mules *." This battle terminated in the complete victory of the Saracens; " and the remains of the " Gothic army were scattered or destroyed in the " flight and pursuit of the three following days †." Thus has *the Mohammedan little horn* destroyed many while slumbering in a state of false security; and thus accurately has the prophecy of Daniel been fulfilled.

(13.) *The only remaining peculiarity, which the angel ascribes to this tyrannical superstition, is still future: it is destined to be broken without hand.*

This event is to take place at the close of *the* 2400 *years*, which, as we have seen, synchronizes with the termination of *the* 1260 *years;* when *the spiritual sanctuary* will begin to be cleansed from *the abominations of the two-fold Apostasy.* In the prediction of Daniel, *Mohammedism* alone is spoken of: its two principal supporters, *the Saracens* and *the Turks*, are not discriminated from each other: a *general* history of the superstition, from its commencement to its termination, is given, without

* The resemblance between the effeminate and unwarlike habiliments of the Spanish Roderic and the Persian Rustam cannot but have been observed by the reader. Each " was " destroyed in negligent security."

† Hist. of Decline and Fall. vol. ix. p. 469—474.

descend-

descending to *particularize* the nations, by which it should be successively patronized. In the Revelation of St. John this deficiency is amply supplied: and we are furnished with two distinct and accurate paintings both of *the Saracenic locusts* under their exterminating leader, and of *the Euphratèan horsemen* of the four Turkish Sultanies *. "The sovereignty of Arabia was lost," long before the expiration of *the* 2400 *years*, "by the "extent and rapidity of conquest. The colonies "of the nation were scattered over the East and "the West, and their blood was mingled with the "blood of their converts and captives. After the "reign of three caliphs, the throne was trans-"ported from Medina to the valley of Damascus "and the banks of the Tigris; the holy cities "were violated by impious war; Arabia was ruled "by the rod of a subject, perhaps of a stranger; "and the Bedoweens of the desert, awakening "from their dream of dominion, resumed their "old and solitary independence †." *The Turks* at present, jointly with *the Persians*, occupy the place and empire of *the Saracens;* and *the little horn of Mohammedism* has branched out into the rival sects of *the Shiites* and *the Sonnites.* It appears however from the Apocalypse, that *the Ottoman power*, like its predecessor *the Saracenic Caliphate*, will be annihilated previous to the complete expiration of *the* 2400 and *the* 1260 *years*, and

* Rev. ix.

† Hist. of Decline and Fall. vol. ix. p. 353.

consequently previous to the downfall of *the Roman beast under his last head* and of *his little horn the papal false prophet.* The *mystic waters of the Euphrates* are to be dried up under *the sixth vial*; and by their exhaustion are to prepare a way for *the kings from the East*, and for the gathering together of *the grand confederacy of the beast, the false prophet, and the kings of the Latin earth*, to their destruction at Megiddo: but *the confederacy itself* is not to be destroyed until *the seventh vial* is poured out, and until *the* 1260 *years* are fully accomplished *. The downfall of *the Ottoman empire*, the prognostics of which are even now sufficiently visible, will greatly weaken *the spiritual horn of Mohammedism*, but certainly not altogether break its strength. *The false religion of the Arabian impostor* will still be professed in Persia, Hindostan, and Barbary; nor will it be finally "broken "without hand" until *the* 2400 *years* shall have expired. What precise idea we are to annex to this phrase, can only be positively determined by the event †: this however we assuredly know, that

the

* Compare Rev. ix. 14, 15. xvi. 12, 13, 14, 15, 16. with xvi. 17—21. and xix. 11—21. These matters will be discussed more fully hereafter.

† The expression is ambiguous. If conjecture be allowable in such a matter, it may either mean, that *Mohammedism* shall be as it were practically confuted and silenced by the second advent of Christ, against whom the impostor had presumed to stand up (Compare Dan. ii. 34, 35, 44, 45.): or it may mean, that it shall gradually fall away to nothing by the desertion of its

the eastern little horn, like its *western fellow*, will be for ever broken at the termination of that period. Concerning what is future we cannot venture to go

its votaries, and thus die a sort of natural death. *The exhaustion of the Euphrates* will no doubt greatly weaken it: and it is a remarkable circumstance, even in *these* eventful times, that a sect has lately made its appearance in the very country of the false Arabian prophet, which threatens no less than the destruction of his religion itself. The *Wahabees* are said by some to be infidels; and their numbers are daily increasing. Their opinions have been maintained in secret near *sixty years*; and they at length find themselves strong enough to take up arms in defence of them. It is said that they occupy the greatest part of the country which extends from Medina to the Euphrates. Their last exploit, of which we have recently received an account, shews their decided hostility to *Mohammedism* in a very striking point of view. Having reinforced their army from the desert, and having overwhelmed the whole adjacent country, they suddenly assaulted and took the city of Medina with infinite bloodshed and devastation. They set fire to it in various places; destroyed the mosques, after having ransacked them of their shrines and treasures; and completely demolished the tomb of the prophet. Some thousands of females of the first rank were carried off by the besiegers into the desert with a number of the principal male inhabitants. A troop of camels was also sent away with jewels and other treasure to an immense amount (See Morning Post, Feb. 22, 1806.). Should this sect continue to increase, *Mohammedism* must fall eventually by mere force of opinion. If its votaries continue gradually to abandon it, we may easily conceive, how, at *the time of the end*, it will be *broken without hand*. The reader will of course view the whole that has been said on this point in the light of mere conjecture.—There is a good account of the present state of *the Wahabees* in Mr. Waring's *Tour to Sheeraz*. chap. xxxi. The reader will find a more full description of this sect in my work on *the restoration of the Jews*. Prophecy XXIV.

beyond

beyond the express declarations of Scripture; but of that which is past we may speak with confidence and precision.

We have seen then, *that the little horn of the he-goat* or *Macedonian empire* answers, in every particular that has hitherto been accomplished, chronological as well as circumstantial, to the *successful imposture of Mohammed:* we have seen, that only *one* particular yet *remains unaccomplished;* and that even *that* has already *begun* to be fulfilled: and we have further seen, that, although the character of *the little horn* agrees in *some* particulars with those of *Antiochus Epiphanes, the Romans,* and *the power of Infidelity;* yet it entirely disagrees with them in *others.* The result therefore of the whole enquiry must be this; that by *the little horn* the prophet designed to symbolize *Mohammedism,* and *nothing but Mohammedism.*

CHAPTER

CHAPTER VI.

CONCERNING DANIEL'S LAST VISION, AND THE KING WHO MAGNIFIED HIMSELF ABOVE EVERY GOD.

DANIEL, having in his *two former visions* predicted *the tyranny of the two-fold Apostasy of Popery and Mohammedism*, proceeds in his *concluding prophecy* *, to give a most accurate account of the subversion of *the Medo-Persian empire*, the rise of *the Macedonian empire*, its subsequent division into *four kingdoms*, the wars of *the Greek kings of Syria* and *Egypt*, and *the conquest of Jerusalem by the Romans*. The whole of this, which is only an *enlarged* and *literal* repetition of his former *brief* and *symbolical* predictions, serves as a kind of chronological introduction to the history of *the king who was to magnify himself above every god*; in the same manner as the vision of *the four beasts* conducted us to *the tyrannical reign of the papal horn*, and the vision of *the ram and the he-goat* to *the exploits of the Mohammedan horn*.

* Dan. x. xi. xii.

I. *The*

I. *The first part* of this wonderful minute prophecy has been so amply and satisfactorily explained by Bp. Newton, that it would be superfluous for me to offer any observations upon it. Suffice it to say, in the words of that excellent commentator, "there is not so complete and regular a series of *the kings of Egypt* and *Syria*, "there is not so concise and comprehensive an "account of their affairs, to be found in any author "of those times. The prophecy is really more "perfect than any history"

The explanation of *the second part* of this prediction is attended with considerably more difficulties, than that of *the first*. The main question here, which offers itself to our attention, is this: *What power did Daniel mean to describe under the character of the king who was to magnify himself above every god? Are we to suppose, that this part of the prophecy is only a repetition of the history of one of the little horns; or that it is a prediction of some third power distinct from them both?*

Bp. Newton adopts, *in part at least*, the *former* of these suppositions. He explains *this king* to signify, *primarily*, the *Roman emperors*, after the conversion of the empire to Christianity; and, *secondarily*, to mean at once *the Greek emperors in the East*, and *the Bishops of Rome in the West: the king*, consequently, in his latter character, is *the papal little horn* combined, as it were, with the temporal authority of *the Constantinopolitan sovereigns*.

vereigns. Hence he applies some parts of the prophecy to *the Roman Emperors before the division of the empire,* some to *the Papacy in the West,* and some to *the Constantinopolitan emperors in the East*—He conjectures, for instance, that *the king's doing according to his will,* his *magnifying himself above every god,* and his *speaking marvellous things against the God of gods,* intimate; " that, after " the empire was become Christian, there should " spring up in the Church *an antichristian power,* " that should act in the most absolute and arbi- " trary manner, exalt itself above all laws divine " and human, dispense with the most solemn and " sacred obligations, and in many respects enjoin " what God had forbidden, and forbid what God " had commanded. *This power* began in *the Ro- " man emperors,* who summoned councils, and di- " rected and influenced their determinations almost " as they pleased. After the division of the em- " pire, *this power* still increased, and was exerted " principally by *the Greek emperors in the East,* " and by *the Bishops of Rome in the West.*" *The king's disregarding the desire of women* he applies to *monasticism,* whether oriental or occidental, and to *the constrained celibacy of the clergy; his veneration of Mahuzzim,* or tutelary demi-gods, to *the idolatrous worship of saints and angels,* first *openly established* and required by the church of Rome, though prevalent likewise in the Greek church; and *his wars with the king of the South*

and

and the king of the North, to *the invasion of the eastern empire by the Saracens, and its final subversion by the Turks* *.

Mr. Kett, adhering to his plan of *primary* and *secondary* completions of *the same prophecy*, adopts the *latter* supposition, yet without excluding the *former*—" The application," says he, " of this pro-
" phecy to *the papal Antichrist*; to *the conquests*
" *of the Saracen king of the south*, and *the Turk-*
" *ish king of the north*, over the holy land and
" many other countries; *the escape of Arabia*, and
" *the subjection of Egypt and Barbary*; have
" been clearly, I had almost said *indisputably*,
" established by many learned commentators. But,
" how far this prophecy may be considered as
" *a double type of Antichrist*, and how much may
" be supposed to be *yet future*, are questions,

* Bp. Newton's Dissert. xvii. Dr. Zouch, for any thing that appears to the contrary, applies the prophecy relative to *this king* exclusively to *the Papacy*. He forbears however noticing that part of it, which treats of the wars of *the king* with *the kings of the North and the South*. Yet these wars constitute so very prominent a feature in the history of *the king*, whatever power he may be designed to represent, that they surely ought not to have been omitted: especially since Dr. Zouch asserts, that, in his character, " we discover a designation of the same power," as that symbolized by *the papal little horn*, " somewhat indeed diversified, but not so as to prevent us from acknowledging its identity" (Zouch on Prophecy. p. 163—171.). Mr. Mede's exposition of the prophecy is nearly the same as that of Bp. Newton. I shall hereafter discuss it conjointly with that of the Bishop.

" which

" which can only be decided by a careful compa-
" rison with other prophecies respecting the same
" period, and by the course of events which time
" shall bring to light*."—He afterwards adds:
" The accomplishment, which *the former part* of
" this prophecy" (concerning *the king who was to magnify himself above every god*) " has received in
" *the papal power*, and in *the conquests of the*
" *Mohammedan power*, is confessedly accurate:
" but much remains to be fulfilled; and many rea-
" sons might be produced to authorize the con-
" jecture, that even *that part* of the prophecy,
" which has been so decidedly fulfilled, will here-
" after receive a more *full* and *perfect* accom-
" plishment†."—He further observes, that " the
" end of *this king*" (meaning, I apprehend from the context, *the king of the North*), " whether
" *Mohammedan* or *Infidel*, is to be exactly similar
" to the end of *the Grecian little horn*, and *the*
" *horn of the fourth beast* in the former vision:
" *yet he shall come to his end, and none shall help*
" *him*‡."—And he lastly conjectures: " If infidel
" France *be* this king of the North, we may pre-
" sume that it will take possession of the present
" dominions of the Turkish Mohammedan power§."
—The whole, that Mr. Kett has said upon the subject of the prophecy now under consideration, is so extremely obscure, and so widely scattered in

* Hist. the Interp. vol. i. p. 368. † Ibid. p. 373.
‡ Ibid. p. 374. § Ibid. vol. ii. p. 302.

different

different parts of his work, that I greatly fear, lest I should undesignedly be guilty of misrepresenting his meaning. As far however as I am able to collect his sentiments from these several passages when viewed in connection with each other, it appears, that Mr. Kett supposes *the king who magnified himself above every god* to be primarily *the Papacy:* but that he wishes nevertheless this supposition to be adopted without excluding the possibility of his character being designed for *a double type of Antichrist;* that is, I suppose, *Antichrist both Papal and Infidel,* unless indeed Mr. Kett means *Antichrist* both *Papal* and *Mohammedan,* for he does not expressly say, in what *manner* the king is *a double type of Antichrist.* It further appears, that he doubts whether *the king of the North,* the mighty rival of *the king who magnified himself above every god,* be *Mohammedan Turkey* or *infidel France**. The sum therefore of the whole is, unless I have completely misunderstood Mr. Kett, that *the two potentates,* whom Daniel represents as such bitter enemies to each other, may after all be *one and the same.* As for instance: if *the king who magnified himself above every god* be secondarily *infidel France,* and *if the king of the North* be *infidel France* likewise; these two hostile kings are evidently made to be one power: and, on the other hand, if *the king who magnified him-*

* — "*this king*, whether Mohammedan or Infidel"—"if "infidel France *be* this king of the north"—

self

self above every god be secondarily *Mohammedan Turkey*, and if *the king of the North* be *Mohammedan Turkey* likewise; in this case also the two rivals are equally identified with each other. For it is manifest, that *the king who magnified himself above every god* cannot be, as Mr. Kett supposes, *a double type of Antichrist*, without being secondarily either *Mohammedan Turkey* or *infidel France*: and, let him be which of these two he may, he will be equally confounded with *the king of the North*, if *the king of the North* may be either *Mohammedan Turkey* or *infidel France* likewise.

1. With regard to the exposition offered by Bp. Newton, it is liable to a variety of objections.

(1.) *The first*, which presents itself to the mind, is, that *it makes this last prediction of Daniel very little more than a mere repetition of a former one.*

Since the prophet had *already* described the tyranny of *the Papacy* under the symbol of *a little horn*, it is scarcely probable that he would *resume* a subject, which he had *previously* discussed and dismissed. Yet this superfluous resumption is necessarily supposed by such an exposition *.

(2.) *The*

* Daniel's frequent recapitulations of the temporal history of *the four great empires* are, not only *not superfluous*, but *absolutely necessary*. The great excellence of his prophecies is that they are strictly both local and chronological ones. Hence he repeats the substance of Nebuchadnezzar's dream of *the image* in his vision of *the four beasts*, in order that we may exactly known *at what era*, and *in what empire*, to look for the tyranny of *the first little horn*: and hence, in a similar manner, he

(2.) *The next objection* is *its want of unity and simplicity.*

Each of *the little horns* symbolizes *one single and distinct power:* whence it is but reasonable to conclude, that *the king*, mentioned in the last prophecy of Daniel, is *one single and distinct power* likewise. But the system of Bp. Newton makes him *a complex power*, exerted *first* in *the empire in general*, and *afterwards* partly in *the East* and partly in *the West;* a sort of *compound*, in his latter character, of *the Greek emperor and the Pope.*

This system with some shades of difference has the sanction of the venerable name of *Joseph Mede.* Mr. Mede includes in the character of *the king*, not only *the Pope* together with *the Eastern* and *Western emperors*, but likewise *the Pagan Roman*

he recapitulates the history of *the second* and *third empires* in his vision of *the ram and the he-goat*, in order that we may be able precisely to ascertain *the age* and *country* of *the second little horn.* For the same reason, he once more repeats, in *his last vision*, the history of *the second* and *third empires*, and the latter part of the history of *the Romans;* with a view to conduct us, in a regular chronological series, to the tyranny of *the king who regarded not any god.* Now, if *this king* be, in a great measure, the same as *the first little horn;* it is evident, that *the last vision* must be almost entirely *a mere repetition* of *the vision of the four beasts* (the *first* of them alone being excluded); not *a studied recapitulation* of their temporal history, for the purpose of introducing a *new* character, *different* from those of which he had treated before. Consequently, upon such a supposition, the last vision will be *a complete repetition*, not *a partial recapitulation.*

state

*state from the time of Antiochus Epiphanes**. Such an unwarrantable licence of exposition seems to me to carry along with it its own confutation: for, if *a single prophetic character* may comprehend so *many different persons and things*, the application of the different parts of the prediction must be left entirely to the discretion of the commentator. In the prophecy, *a certain number of actions* are ascribed to *one single and distinct power*. But, if we inquire what is meant by *the king's speaking marvellous things against the God of gods*, Mr. Mede informs us, that it alludes to the crucifixion of our Lord by the Romans. If we next inquire, what is intended by *the king's doing according to his will*, we are taught by Bp. Newton that it relates to *a tyrannical power* exercised in the Church first by *the Christian Emperors before the division of the Empire*, and afterwards by *the Greek emperors in the East* and *the Popes in the West*. If we again inquire what is meant by *the king's magnifying himself above every god*, we are referred to the prophecy of *the man of sin*, and are told that it alludes to *the Pope* receiving divine honours in the temple of God. If we further inquire what is meant by *the king's disregarding the desire of women*, we are then carried back to the days of the Emperor Constantine, the rise of monasticism in the East, and its subsequent esta-

* Apostasy of the Latter Times. part i. chap. 16, 17.

blishment

blishment in the West. If we next inquire what is intended by *the king's honouring a foreign deity and certain Mahuzzim or tutelary gods*, we are referred to the idolatrous veneration of saints and angels which alike infected the rival churches of Rome and Constantinople. And, if we lastly require an explanation of *the wars of the king with the kings of the North and the South*, our attention is then entirely diverted from the Church to the State; and we are taught that they refer, not to any actions of *the Pope*, but to the wars of *the Eastern Emperor* with the Saracens and the Turks.

I cannot but think, that such a mode of exposition as this accords very ill with the definite simplicity, for which the prophecies of Daniel are so remarkable. Instead of treading with confidence upon sure ground, I feel myself bewildered in a succession of rapid changes from *pagan Rome* to *Christian Rome*, from *the Emperors before the division of the Empire* to *the Emperors after its division*, from *the Emperors of Constantinople* to *the Popes of Rome*, from *the East* to *the West* and from *the West* to *the East*, from *the State* to *the Church* and from *the Church* to *the State*, from *the impious adoration paid to the Roman Pontiff* to *the struggles of the Constantinopolitan monarch with the Saracens and the Turks.*

To this objection it would probably be answered, that *the king*, like *the ten-horned beast*, means the *whole Roman state;* and consequently that the different

different actions, performed by the different members of that state, are all ascribed to *the same king* or *kingdom.*

Such an answer, though perhaps the best that can be given, is to me by no means satisfactory. In the united prophecy of Daniel and St. John relative to *the Roman beast*, their own proper actions are assigned respectively to *his seven heads*, *his ten horns*, and *his little horn*; so that we are in no danger of mistaking either the actions or the persons of some of his members for either the actions or the persons of others of them *: but, in the prophecy of *the king*, according to the mode of exposition now under consideration, all is confusion and uncertainty; insomuch that even Mr. Mede and Bp. Newton cannot agree as to the precise period of the Roman history, when we are to suppose that the prophecy began to be accomplished; the one conceiving *the king* to mean *the Empire from the time of Antiochus Epiphanes*, and interpreting part of the prophecy to relate to the death of our Lord, the other reckoning the prophecy only from about *the days of Constantine.*

(3.) *The last and most conclusive objection, which I shall urge, is, that such an exposition cannot be made to accord with the chronological series of*

* The same remark applies to the double prophecy respecting *the Macedonian empire* symbolized both by *the leopard* in one vision and by *the he-goat* in another. It likewise applies to the prophecy of *the Persian ram with two horns.*

vents as detailed by Daniel, in regular succession, in this his concluding prophecy.

We have the authority of our Lord for pronouncing, that *the abomination of desolation*, mentioned in *the 31st verse of the 11th chapter*, is to be referred to *the investing of Jerusalem by the Romans.* Of this Bp. Newton is sensible; and therefore very justly applies *the two following verses** to *the pagan persecutions of the primitive Christians.* "The Roman magistrates and officers," says he, "it is very well known, made use of the "most alluring promises, as well as of the most "terrible threatenings, to prevail upon them to "renounce their religion, and offer incense to the "statues of the emperors and images of the gods. "Many were induced to comply with the temptation, and apostatized from the faith, as we learn "particularly from the famous epistle of Pliny to "Trajan: but the true Christians, the people who "knew their God, were strong; remained firm to "their religion; and gave the most illustrious "proofs of the most heroic patience and fortitude. "It may too with strictest truth and propriety be "said of the primitive Christians, that being dispersed every where, and preaching the gospel

* "And such as do wickedly against the covenant, they shall "cause to dissemble by flatteries: but the people, that do know "their God, shall be strong, and do exploits. And they that "understand among the people, shall instruct many: yet they "shall fall by the sword, and by flame, by captivity, and by "spoil, many days." Ver. 32, 33.

"in

" in all the parts of the Roman empire, *they in-*
" *structed many*, and gained a great number of
" proselytes to their religion: *yet they fell by the*
" *sword, and by flame, by captivity, and by spoil,*
" *many days;* for they were exposed to the malice
" and fury of ten general persecutions, and suffered
" all manner of injuries, afflictions, and tortures,
" with little intermission for the space of three
" hundred years *."

The 34th verse † he with equal propriety applies to *the days of Constantine.* " The most natural " way of interpretation," he justly observes, " is " to follow the course and series of events. The " Church had now laboured under long and severe " persecutions from the civil power—The tenth " and last general persecution was begun by Dio-" cletian: it raged, though not at all times equally, " ten years; and was suppressed entirely by Con-" stantine, the first Roman emperor, as it is uni-" versally known, who made open profession of " Christianity; and then the Church was no longer " persecuted, but was protected and favoured by " the civil power. But still this is called only *a* " *little help:* because, though it added much to " the temporal prosperity, yet it contributed little " to the spiritual graces and virtues of Christians. " It enlarged their revenues, and increased their " endowments; but proved the fatal means of cor-

* Bp. Newton's Dissert. xvii.

† " Now, when they fall, they shall be holpen with a little " help: but many shall cleave to them with flatteries." Ver. 34.

" rupting the doctrine, and relaxing the disci-
" pline, of the Church. It was attended with this
" peculiar disadvantage, that *many clave to them*
" *with flatteries.* Many became Christians for
" the sake of the loaves and the fishes; and pre-
" tended to be of the religion, only because it
" was the religion of the Emperor. Eusebius,
" who was a contemporary writer, reckons, that
" one of the reigning vices of the time was the
" dissimulation and hypocrisy of men fraudulently
" entering into the Church, and borrowing the
" name of Christians without the reality *."

Hitherto the Bishop has very clearly explained the meaning of the prophecy: but in his exposition of *the 35th verse* † he has not been equally successful. He supposes, that *this passage* relates, in *the first instance*, to *the quarrels of the Christians among each other.* " The Consubstan-
" tialists," says he, " even in the time of Con-
" stantine, led the way by excommunicating and
" banishing the Arians. The latter, under the
" favour of Constantius and Valens, more than re-
" torted the injury, and were guilty of many horri-
" ble outrages and cruelties towards the former."
He afterwards applies *the passage*, in *the second instance*, to *the persecution of the protestants by the*

* Bp. Newton's Dissert. xvii.

† " And some of them of understanding shall fall" (that is, *perish*) " in purifying them, and in purging them, and in mak-
" ing them white, even to the time of the end: because it is
" yet unto the time appointed." Ver. 35.

papists.

papists. "These calamities were to befal the "Christians *to try them, and purge, and make them* "*white*, not only at that time, but *even to the time* "*of the end, because it is yet for a time appointed:* "and we see, even at this day, not to allege other "instances, how the poor protestants are perse- "cuted, plundered, and murdered, in the southern "parts of France*."

The only manner, in which prophecy can be satisfactorily explained is by strictly adhering to its plain unvarnished declarations. It is observable, that in *this verse* the true church is represented as being *again* in a state of persecution, similar to that which she had *before* endured from the fury of Paganism. As, *in the first persecution*, they, that understood, were to instruct many; and, in consequence of their zeal, to fall by the sword, and by flame, by captivity, and by spoil: so, *in this second persecution*, some of the men of understanding are, in a similar manner, to perish in attempting to bring about a reformation in the now degenerate Christian world. Hence it is evident, that *the men of understanding* must, in both cases, be *men of the same principles*; that is, *men professing and acting up to the pure truths of the Gospel*, in contradistinction to *the heathens in the former instance*, and to *corrupt Christians*† *in the latter instance*.

* Bp. Newton's Dissert. xvii.

† These corrupt Christians are styled *Gentiles* by St. John, on account of their having relapsed into the old abominations of Gentile idolatry. Rev. xi. 2.

Such

Such being the plain import of the prophecy, that part of it, which is contained in *the thirty-fifth verse*, certainly can have no relation to *the quarrels of the Consubstantialists and the Arians.* The passage in question describes, not *the variously successful and unsuccessful struggles of two rival parties;* but *the persecution of men, similar to the first martyrs of the Church, on account of their desire to purify their degenerate brethren.* We must look therefore for the accomplishment of the prediction in an age long posterior to that of the Consubstantialists and the Arians.

In our inquiries for this age of persecution we shall be greatly assisted by attending to the very accurate language of the prophet. He tells us, that *these men of understanding* shall continue in a persecuted state *to the time of the end;* because their trials *are yet unto the time appointed.* But *the time of the end* commences at *the termination of the* 1260 *years:* therefore the persecution of *the second mentioned men of understanding* is to continue to *the end of the* 1260 *years.* Hence it is manifest, that this persecution is the same as that which has to take place during the reign of *the papal horn*, represented by St. John under the images of *the witnesses prophesying in sackcloth*, and *the flight of the woman into the wilderness.* Daniel however, I conceive, meant specially to point out *a particular period* in the course of *the* 1260 *years; a period*, which should bear a more striking and definite resemblance to *the period of heathen persecution*,

cution, than any other part of the reign of *the horn*. These *second men of understanding* are described by the prophet, as not content with *secretly* holding their opinions, and assembling their congregations *in the deep recesses of mountains and forests*: but as *boldly* and *openly* coming forward, like *the first men of understanding*; as labouring to *propagate* their tenets; and as attempting to *purge*, *reform*, and *make white*, a corrupt and degenerate Church. Such a description agrees only with the glorious era of *the Reformation*. The unfortunate and much injured *Waldenses**, cooped up in the mountainous

* The Abbè Barruel, in the true spirit of a determined Papist, has endeavoured to fix the imputation of *Manichèism* upon the Waldenses; as if, even granting that he had been successful, such a charge would warrant the diabolical cruelties of his corrupt church. Grossly however as these victims of persecution have been misrepresented and vilified by the adherents of *popery*, there are not wanting testimonies in their favour borne even by Papists themselves. Bp. Newton cites three of these witnesses, whom, as he justly observes, "*both sides* must allow "to be unexceptionable, *Reinerius*, *Thuanus*, and *Mezeray*." The testimony of the last-mentioned author is short, but immediately to the purpose. "They had almost the same opi-"nions," says he, "as those who are now called *Calvinists*." Their *real* crime is with much simplicity declared by Reinerius, who flourished about *the year* 1254, and who has the additional recommendation of being at once a Dominican and an Inquisitor general. "They live justly before men," says he, "and believe all things rightly concerning God, and all the "articles which are contained in the creed: *only*:" (—hic niger est, hunc tu, Romane, caveto) "*only* they blaspheme "the church of Rome, and the clergy, in whom the multitude

"of

mountainous regions of France and Italy, existed indeed like leaven in a mass of bread corn*; but are little known except by their patient suffering for the cross of Christ, and by the relentless bigotry of their blood-thirsty persecutors: while the martyrs of *the Reformation* "have filled the whole "world with their doctrine," and have raised an edifice against which the agents of *Popery* have vainly exerted all their powers. *The second perse-*

"of the laity readily place an implicit confidence." (See Bp. Newton's Dissert. on Rev. xi.). Whether the modern Abbè Barruel, or the ancient Inquisitor general Reinerius, be the most deserving of credit, the candid reader must determine for himself. "As there was a variety of names," says Bp. Newton, "so there might be some diversity of opinions of them; "but that they were not guilty of *Manichèism* and *other abomi-* "*nable heresies*, which have been charged upon them, is *cer-* "*tain* and *evident* from all the remains of their creeds, con- "fessions, and writings." The Albigenses are frequently considered as a branch of the Waldenses; but, according to Mosheim, they were an entirely different people. Of the piety of the Waldenses he speaks in very high terms: and even the Albigenses he exculpates from the charge of *Manichèism*; and seems to think, that their opinions were more nearly allied to a mystical sort of fanaticism, than to heresy. "When we ex- "amine matters attentively," says he, "we find that even "their enemies acknowledged the sincerity of their piety; that "they were blackened by accusations which were evidently "false; and that the opinions, for which they were punished, "differ widely from the Manichèan system." See Mosheim's Eccles. Hist. vol. ii. p. 580, 581, 582—vol. iii. p. 120—127. See also Mede's Works, b. iii. Revel. Antichris. p. 722. and Lowman's Paraph. sect. 12.

* Matt. xiii. 33.

cution

cution then of *the men of understanding* must be referred in a peculiar, I had almost said *exclusive*, manner to *the reformation of the sixteenth century*. That it has such a reference *in part* at least, Bp. Newton himself allows: but, as if conscious that such an acknowledgment would *chronologically* invalidate his proposed interpretation of the prophecy respecting *the king who was to exalt himself above every god*, he cautiously adds, "the principal "source of these persecutions is traced out in *the* "*following verses*." Now, upon examining *these following verses*, we shall not find that they afford us any warrant to suppose, that *the king* was to be at all concerned in *persecuting the men of understanding*. In the whole account, which the prophet gives of his *character**, not a single hint is dropped, that, like *the little papal horn*, he should wear out *the saints of the Most High*. At *the beginning* of his reign at least, all his exploits are of an entirely *different nature*, and directed to an entirely *different end*. They are exploits purely *atheistical*: for the object of his rancorous aversion, *the God of gods*, is alike venerated by *the adherents* and *the opponents* of *the Papacy*, by *the persecutors* and *the persecuted*. Toward *the end* of his reign, indeed, it appears, that he will league himself with *the false prophet* or *the Papacy*; that they will jointly engage in a bloody war of extermination under the pretext of religion; and that the

* See Dan. xi. 36—39.

power

power of both will be finally broken in Palestine between the two seas*. But, whether *this religious war* will be undertaken against *the Protestants* or *the Jews* or *both*, it is as yet future; and will not even *commence*, as Daniel carefully informs us, till *the time of the end*, or till *the termination of the* 1260 *days*. Hence it certainly can have no connection with *the persecutions of the Papacy properly so called:* for *the papal little horn* was to wear out *the saints of the Most High* until *a time and times and half a time*, and *the faithful witnesses* of Christ were to prophesy in sackcloth during *the whole term of the* 1260 *days;* whereas *the religious exterminating war of this king*, against whomsoever it may be directed, is not so much as to *begin* until *the very end* of that term. *The men of understanding*, or *the witnesses*, are to be in an afflicted state *until* the time of the end; consequently their appointed period of persecution is *before* the time of the end, and ceases *at* the time of the end. At *this very time of the end* however *the religious war of the king* will be *first* undertaken: that is to say, the war will *commence*, when the persecution of the witnesses shall *cease*. Such being the case, *the war of the king*, if undertaken against the *witnesses*, *must* prove unsuccessful: and accordingly Daniel specially informs us, that it *will* prove unsuccessful. From this view of the subject we have a right to conclude,

* Concerning this religious war more will be said hereafter.

that,

that *the sufferings of the men of understanding* are no way connected with *the impious tyranny of the king*. Whence it will of course follow, since *all* Daniel's prophecies are *strictly chronological*, and since *the second persecution of the men of understanding* peculiarly relates to the sufferings of *the protestant reformers*, that we are to look for *the rise of this king* not *before*, but *after*, the era of *the Reformation:* and therefore that *this king*, whoever he may be, cannot possibly be either *the Roman emperor*, *the Pope*, or *the impostor Mohammed;* but must be *some other power* perfectly *distinct* from them all.

To state the whole argument more briefly; the events succeed each other in the following order. In *the* 31*st verse* of *the* 11*th chapter*, Daniel predicts the desolation of Jerusalem by the Romans; in *the* 32*d* and 33*d verses*, the persecutions of the primitive Christians: in *the* 34*th verse*, the conversion of the Empire under Constantine: and, in *the* 35*th verse*, the papal persecutions of *the witnesses*, more especially that which took place at the era of the Reformation *. After having thus brought us down

* The 32d, 33d, 34th, and 35th, verses describe *three* successive periods of *the Church*, which exactly coincide with the *three* periods of *the life of the Roman beast* after the promulgation of Christianity, *his death*, and *his revival*. The 32d and 33d verses describe *the first period;* which reaches from the days of the Apostles to the time of Constantine. The 34th describes *the second period;* during which *the beast* lay dead, and which reaches from the time of Constantine to the commencement of *the*

down to *the 16th century*, he next proceeds to describe the character of *some power*, which he represents as a monster of wickedness and impiety. It is manifest therefore from the preceding order of events, that *this power*, whatever state may be intended by it, must be expected to spring up at some indefinite period *after* the Reformation, although *before* the time of the end *; and consequently, that all states, which arose *previous* to the Reformation, are by that very circumstance excluded from having any connection with *the power* in question.

(4.) Perhaps however it may be said, that there must be a fallacy in the objections which I have urged, and that they certainly cannot be solid however plausible they may appear, because one part of *the king's* character, *his disregard of the desire of women*, so decidedly proves him to be *that complex power*, which neglected and discouraged marriage both *in the East* and *in the West*, which at first prohibited only the second marriages of the clergy,

the 1260 *years*. The 85th describes *the third period;* at the commencement of which *the beast* revived by relapsing into his former state of persecuting idolatry, and which reaches from *the beginning of the* 1260 *years* to *the time of the end*, comprehending *the whole of the* 1260 *years*, although in treating of it the prophet peculiarly describes its most remarkable era, that of *the Reformation*. We are plainly taught however that it is to extend to *the time of the end*, or the very time when the expedition of *the wilful king* commences. Comp. Dan. xi. 35, 40.

* See Dan. xi. 35, 40.

but

but in time absolutely restrained them from marrying at all, that it is a vain labour to seek for *any power* that has arisen *after* the Reformation to which such a description can be in the least degree applicable. "This," says Bp. Newton, "was evi-" dently not regarding *the desire of wives*, or *con-*" *jugal affection*—So much did *the power* here de-" scribed magnify himself above all, even God " himself, by contradicting the primary law of God " and nature, and by making that dishonourable, " which the Scripture hath pronounced honourable " in all."

Could it once be satisfactorily proved, that *the disregard of the desire of women*, mentioned by Daniel, means the same thing as *the forbidding to marry*, predicted by St. Paul as one of the subordinate badges of *the Apostasy* *, I should readily allow, that this would be so strong an argument in favour of Bp. Newton's interpretation as justly to warrant a suspicion that there was a lurking fallacy in the objections which I have brought forward: but I can find no just grounds for supposing, that such is really the case. *The desire of women* does not signify *the desire to have women or wives;* but, on the contrary, *that which women or wives* desire to have. That such is the meaning of the expression is sufficiently manifest from the uniform and unvarying phraseology of the whole Hebrew Scriptures: at least I have not

* Tim. iv. 3.

been

been able to discover a single passage in the Old Testament, wherein the word *desire*, when constructed as in the expression under consideration, ever signifies *a wish to have the thing imported by the substantive with which it is so constructed.* Thus *the desire of Israel* does not mean *the wish to have Israel*, but *that which Israel wished to have*; namely, *Saul for a king*: the desire of thy soul*, is not *the wish to have thy soul*, but *that which thy soul wishes to have†: the desire of the heart* is not *the wish to have the heart*, but *that which the heart wishes to have‡: the desire of the wicked* is not *the wish to have the wicked*, but *that which the wicked wish to have§: the desire of Ezekiel's eyes*‖

* 1 Sam. ix. 20. † 1 Sam. xxiii. 20.
‡ Psalm x. 3. xxi. 2. § Psalm cxii. 10.

‖ Mr. Mede has been peculiarly unfortunate in his choice of this text to support his opinion, which is similar to that of Bp. Newton. It is true, that *the desire of Ezekiel's eyes* was *his wife:* but this will never prove, that *the desire of women* means *the connubial state;* rather indeed the very reverse. Had Daniel wished to represent *the king* as disregarding and discouraging marriage, he would not have said (if we may argue at least from analogy) *he shall not regard the desire of women*, because he would have known that such a phrase in his own language conveyed quite a different idea; but, on the contrary, adopting Ezekiel's familiar and natural mode of expression, he would have said *he shall not regard the desire of men's eyes.* Cicero's affectionate address to his wife, which Mr. Mede likewise adduces, *En mea lux, meum desiderium!* is as little applicable to the case in point as the text from Ezekiel. *The desire of Cicero* was not *his love of himself*, but *of his wife*: *she* was *what his eyes desired*, not *his own person.* See Mede's Apostasy of the latter Times. part i. chap. 16.

is

is not surely *the wish to have his eyes*, but *that which his eyes desired*, namely, *his wife* *: and thus, not to weary the reader with a long detail of instances, *the desire of all nations* is not *the wish to be master of all nations*, but *that which all nations desire*, even *the promised Messiah* †. Arguing then from the analogy of idiom, we must conclude, that *the desire of women* does not mean, as Bp. Newton and Mr. Mede suppose, *the desire of having women or wives*, but *that which women or wives desire to have* ‡. The propriety of such an explanation of the phrase is yet further evident from the very context with which it is joined. Daniel is speaking of *objects of religious worship, true* and *false*, all of which *this king* was alike to disregard: and, *among* these objects, he was to pay as little regard to one which the prophet intitles *the desire of women*, as to any of the others. "The king shall magnify "himself above *every* god." After this *general* assertion, Daniel descends to *particularise* and *specify* what he meant to include under the expression of *every god*. "He shall speak marvellous

* Ezek. xxiv. 16. † Haggai ii. 7.

‡ The ingenious Mr. Dimock comes so *very* near the right interpretation of this passage, that it is a matter of wonder to me how he could have missed it. He proposes an alteration of the text; and, instead of נשים *women*, would read גוים *nations*: so that by *the desire of nations* might be meant *Christ*. Finding however, that his proposed alteration is unsupported by any authority, he does not venture to insist upon it; but allows, that the present reading is capable of good sense. See Wintle's Version of Daniel in loc.

"things

"things against the God of gods; neither shall "he regard the god of his fathers, nor the desire "of women, nor" (a repetition of the first general assertion), "regard any god: for he shall magnify "himself above all:" that is, above *all the objects of worship* which Daniel had just specified; namely, *the God of gods, the god of his fathers, the desire of women,* and in short, *every god.* Such appears to be the natural and obvious meaning of the passage; and it perfectly accords with the interpretation of the phrase *the desire of women,* which I have deduced from the analogy of other similarly constructed phrases.

The question then is, *what object of religious worship* is pointed out by *the desire of women?* To this I readily answer *the Messiah;* for the title is perfectly applicable to *him,* and totally inapplicable to every *other* person. The original prediction of the promised seed was delivered specially to *Eve.* It was *her* seed, that was to bruise the head of the serpent, not *Adam's.* To the advent of this seed she impatiently looked forward: and, such was her eager desire, that, upon the birth of her first child, forgetting that Cain was Adam's seed no less than her own; she joyfully exclaimed, "*I have gotten a man, even Jehovah himself**," *I hold in my arms the promised Messiah.* To the subsequent limitation of this promise to Abraham, Isaac, and Jacob, successively we must attribute

* Heb. את יהוה *the Lord himself.*

the

the vehement desire, which Sarah, Rebekah, and Rachel, all felt to have children: and the same cause will satisfactorily account for the excessive horror which all the Israelitish women entertained of barrenness. "Let me go up and down "the mountains, and bewail my virginity," was the mournful language of Jephthah's daughter, when doomed by her father's vow to perpetual celibacy: "the Lord hath taken away my reproach "among men," was the joyful exclamation of Rachel and Elizabeth: "hail thou, that art highly "favoured, the Lord is with thee, blessed art thou "among women," was the salutation of the angel to the mother of the Saviour of mankind; *the desire indeed of all nations*, but, in a peculiar and mysterious sense, *the desire of women*, inasmuch as he was to be born by the power of the Holy Ghost of a pure virgin *.

It

* See *Dr. Allix's Remarks on Scripture.* It is there satisfactorily proved, that it was one studied design of the Almighty, by so frequently preferring the younger brother to the elder, to keep alive the expectation of the world respecting *the desire of all nations*, or, as I conceive Daniel to term the same divine personage, *the desire of women*. To this expectation Dr. Allix refers, as I have done after him, *the violent desire* which all the Hebrew women felt to have children: and, upon the same principle he accounts for the premeditated incest of the daughters of Lot, who was of the family of the Hebrews and of the line of Shem.

If it be objected to this interpretation of *the desire of women*, that the phrase occurs *only once* in the whole Bible; and that, if it *do* mean *Christ*; it stands alone, a solitary and insulated

It appears then, that *the king's disregard of the desire of women*, so far from proving him to be *the Pope* or *the Constantinopolitan Emperor*, decidedly shews, that he cannot possibly be either of them: for, amidst all the abominations of *the Papacy*, the fundamental article of *the proper divinity of our Lord* was faithfully preserved; and, although it was impugned in the East by the turbulent and political disciples of Arius, God was pleased to raise up then, as he has since done in these our days, able and resolute defenders of it. Some indeed of *the Eastern Emperors* were infected with *Arianism:* yet I know not how they can be said on that account to have disregarded *the desire of women.* They doubtless held heretical notions respecting him; but they never entirely blotted the very name of *Christ* from their religious creed.

(5.) It may perhaps nevertheless be said, that

title of the Messiah: I readily answer, that the very same objection applies to the universally received interpretation of the phrase *the desire of all nations.* This phrase like its parallel phrase in the book of Daniel, occurs *only once* in the whole Bible: but its *single* occurrence was never thought to be any reason, why it should not be descriptive of the Saviour. Haggai speaks of *the desire of all nations* as being *a person:* Daniel also speaks of *the desire of women* as being *a person*, mentioning him among various objects of worship, true and false, all of whom *the king* was alike to disregard. The self-same word חמדת is used in both passages, and pointed precisely in the same manner. Whence we may naturally suppose, that it is used in the same sense. In short, the two passages appear to me to be perfectly parallel to each other.

that

that part of *the king's* character, which respects his paying honour to *a strange God* and to *Mahuzzim* or *tutelary deities*, accords very exactly with *the papal worship of saints and angels:* and Mr. Mede will add, that *the strange* or *foreign god* is certainly *Christ*, whom the Romans adored, when they had begun to disregard *the false gods of their fathers.* Such an interpretation as this, if we adopt the scheme as proposed by Mr. Mede, is much too vague to be satisfactory. Supposing *the king* to mean *the Roman Empire from the days of Antiochus Epiphanes*, the worship of *a foreign god* and *tutelary deities* will be no less characteristic of *pagan*, than of *papal, Rome.* The Roman custom of naturalizing the gods of all the countries which they subdued is well known: how are we to decide then, upon Mr. Mede's scheme, whether *the worship of the foreign god* ought to be explained as relating to *Rome pagan*, or to *Rome papal?* The scheme, as proposed by Bp. Newton, is not indeed liable to this uncertainty, because he makes the prophecy of *the king* commence with *the age of Constantine.* Nevertheless the coincidence of *the king's* character with that of *the Pope* in this point is not sufficient to establish their identity, when so many objections present themselves to such an opinion. The word *Mahuzzim* means *tutelary deities;* or, as Bp. Newton translates it, "*protectors, defenders*, and "*guardians.*" The term therefore may be used properly enough to describe *saints* and *angels*,

when considered in the light that the Papists consider them in: but there is no reason why it should be confined *exclusively* to them: it may equally signify *tutelary demi-gods of any other description.*

(6.) I know, that both Mr. Mede and Bp. Newton have maintained, that *the man of sin* is the exact transcript of *the king* predicted by Daniel; and even that St. Paul, when he wrote to the Thessalonians, had this very prophecy in his eye. I can discover however no sort of resemblance between them, either *chronological* or *circumstantial.* It is said indeed, that *the king* should speak marvellous things against the God of gods, and should magnify himself above every god; and it is likewise said, that *the man of sin* should oppose and exalt himself above every one that is called *god,* or that is worshipped: whence it might appear at the first sight, that in *this* particular at least there was a strong resemblance between their characters. But the resemblance is altogether imaginary, and not real. *The king* was to magnify himself above all gods, both true and false: whereas the *man of sin* was only to exalt himself above every one that is *called* god or august, in other words (as Bp. Newton justly observes) those mere earthly gods (as they are frequently termed in Scripture), kings and emperors*. Both *the man of sin* indeed

* "He *opposeth and exalteth himself above all,* επι παντα, above "every one, *that is called god, or that is worshipped,* η σεβασμα, "alluding

deed and *the king* were to be notorious enemies of the true God and his religion, a point in which *all* the wicked agree; but they were to be his enemies in two modes as different from each other, as it is almost possible to conceive. *The king* was to speak marvellous things against the God of gods; to magnify himself above every god; to regard neither the god of his fathers, nor the Desire of women, nor any other god. These expressions, than which nothing can be at once more definite and more comprehensive, plainly intimate, that *the king* should make *an open and undisguised profession of Atheism.* He should neither regard the true God, nor any false god; neither the god of his fathers (whoever his fathers were), nor Messiah the Desire of women, nor any other god: but he should at once speak marvellous things against the God of gods, and magnify himself above all the vanities of the Gentiles. Now it is utterly impossible to conceive, how such strong, such varied, and yet such determinate, language could ever have been intended to describe the conduct of *the Popes.* They doubtless, in strict harmony with the prophecy of *the man of sin*, "did exalt themselves "above all laws divine and human, dispense with "the most solemn and sacred obligations, and in

"alluding to the title of the Roman emperors, σεβαστος *august* "or venerable. He shall oppose and exalt himself, not only "above inferior magistrates, who are sometimes called *gods* "in holy writ, but even above the greatest emperors." Bp. Newton's Dissert. xxii.

"many

" many respects enjoin what God had forbidden, " and forbid what God had commanded." They have moreover, still in harmony with the prophecy, advanced a step further; have blasphemously assumed the divine titles and attributes; and have sat as God in the very temple of God. But, when we consider *the manner* in which they thus conducted themselves, we shall discover no great resemblance between *their* behaviour and that of *the king* predicted by Daniel. Instead of speaking marvellous things against the God of gods*; they professed to do all to his honour and glory. Instead of disowning his authority; they affected, with much importunity, to act in his name. Instead of throwing off their allegiance to *the Desire of women*, and totally disregarding him; each of them delighted to style himself *the Vicar of Christ, the husband of the Church, the representative of God upon earth, the immediate delegate of heaven.*

* *The papal little horn* is said in our translation to speak great words *against* the Most High: but, as I have already observed, the passage when rendered literally imports, that *the little horn* shall speak great words *by the side* of the Most High, placing his decrees upon an equality with Scripture, and shewing himself in the temple of God that he is God. *The king*, on the contrary, is represented by Daniel as speaking marvellous things על אל אלים *against*, or *above*, the God of gods. Thus accurately has Daniel drawn the line of distinction between *these two powers*, by the use of *two entirely different expressions*, which our translators have injudiciously confounded together by rendering them as if they were in the original *one* and *the same expression.*

Highly tyrannical as their actions were, and utterly offensive in the eyes of God; still they were not done *professedly* to affront him to his face. The thin garb of piety, with which they were clothed, but ill concealed their native deformity: yet, throughout all the papal persecutions, the saints of God were never put to death *as* the saints of God, but as his enemies. The preaching of the bloody crusades against the Waldenses was termed, in a perverted sense indeed, *the preaching of the cross of Christ:* Pope Martin the fifth exhorted the Emperor, and the other European sovereigns, to extirpate heretics, *by the wounds of Christ and by the salvation of Christ:* and even the diabolical murders of the Inquisition are dignified with the Christian appellation of *acts of faith* *.

Let us however compare the character of *the man of sin* with that of *the king*, and we shall find that their imagined resemblance will rapidly fade away, till there be scarcely any similarity between the two portraits.

The man of sin was to be revealed, when *he that letted*, by which the general tradition of the Church has always understood *the imperial authority in Rome*, was taken out of the way: *the king* was not to make his appearance till after *the second* or *papal persecution* of *the men of understanding* at the time of *the Reformation*. *The man of sin* was to cause himself to be worshipped in

* Auto da fe.

the

the temple of God: *the king* was to venerate *a foreign god* and along with him *certain tutelary deities;* no mention is made of his causing *himself* to be worshipped. *The man of sin* was to work pretended miracles: no hint is given, that *the king* should so much as even lay claim to supernatural powers. So again: it is said, that *the king* should divide the land among the champions of *his tutelary deities for a price:* no similar action is ascribed to *the man of sin*, nor was ever performed by *the Pope**. *The king* was to be engaged in wars with *the*

* Mr. Mede explains *this dividing of the land by the king* to mean, that *his tutelary gods should have different kingdoms assigned to them to preside over.* "St. George shall have England; "St. Andrew, Scotland; St. Denis, France; St. James, Spain; "St. Mark, Venice; and bear rule as presidents and patrons "of their several countries" (Apost. of the latter Times, part i. chap. 17.). Bp Newton rejects this explanation; and supposes (very justly, I think), that the land was to be divided not among *the Mahuzzim*, but among *the champions of the Mahuzzim.* Conceiving however, agreeably to his general plan of exposition, that *the Mahuzzim* mean *the tutelary saints and angels of Poetry*, he of course understands *their champions* to be *the Romish Hierarchy.* Hence he conjectures, that *the dividing of the land among the champions of the Mahuzzim* means, "that they "have been honoured, and reverenced, and almost adored, in "former ages; that their authority and jurisdiction have ex-"tended over the purses and consciences of men; that they "have been enriched with noble buildings and large endow-"ments, and have had the choicest of the lands appropriated "for church-lands" (Dissert. xvii.). Both Mr. Mede and Bp. Newton seem to have forgotten *a very material word* in this part of the prophecy. The land was not only to be divided, but

the kings of the South and the North: here the parallel entirely fails; no similar exploits of *the man of sin* are predicted. Bp. Newton therefore is obliged to have recourse to the expedient of making *the king*, not only *the Western Pope*, but likewise *the Eastern Emperor*. Still however even this sudden transition is insufficient: for the predicted wars, which he applies to the Saracenic and Turkish invasions of the Empire, are to take place *at the time of the end*, or at *the close of the* 1260 *years;* and that time is not yet come. Surely then, with so great a discrepance of character both *chronological* and *circumstantial*, *the*

but it was to be divided *for a price*. Our translation reads *for gain*, but in the margin it retains the proper import of the original *for a price*. Now in whatever manner *the Pope* might contrive to divide the land among his adherents, he certainly did not divide it among them *for a price:* that is to say, *having an equivalent paid for value received*. He induced the laity to make large grants of their lands to the Church, and thus in some sort may perhaps be said to have divided the land among *the champions of Mahuzzim;* but I much doubt whether it can be shewn, that he ever received *any price* from those supposed *champions of Mahuzzim* for thus dividing the land among them. The word מחיר, here used, denotes *something given in exchange, the price or value of a thing*. Hence it was not enough for *the king* merely to have *divided the land*, if *that king* mean *the Pope;* it must be shewn that he has *divided the land for value received*. "And the king said to Araunah, Nay, but I will surely buy "it of thee *at a price:* neither will I offer burnt offerings unto "the Lord my God of *that which cost me nothing*. So David "*bought* the threshing floor and the oxen *for fifty shekels of* "*silver*" (2 Sam. xxiv. 24.). The word, here used to express *a price*, is מחיר.

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man of sin can scarcely have been designed to represent *the same power* as *the king*. *The man of sin* however has, I think, been amply shewn by the Bishop himself to be *the Pope*. The natural conclusion therefore is, that *the king* cannot have any connection with *the Pope*, but must prefigure *some entirely different power*.

"2. *Mr. Kett's mode of interpreting this prophecy* is liable to the very same objection, as *his method of explaining the histories of the two little horns*; a needless perplexity and confusion. A *chronological* prophecy is, from its very nature, absolutely incapable of *a double accomplishment*. The series of events, which such a prophecy foretells, succeed each other in the same regular order as when subsequently detailed in history: hence it is obviously *impossible*, that any particular link in the chain should be what Mr. Kett terms *a double link**. If *the desolating abomination*, predicted in the present prophecy, relate to *the investing of Jerusalem by the Romans* (and that it *does*, cannot be doubted), *every thing*, that is mentioned *after* it, must necessarily be *posterior* to that event; and as such, *can* have no *primary* relation, as Mr. Kett supposes, to *the times of the Maccabees and Antiochus Epiphanes*. On the same grounds, we may safely venture to assert, that it is utterly incompatible with the nature of *a professedly historico-chronological prophecy*, that *the king*, predicted in Daniel's

* Hist. of the Interp. vol. i. p. 363.

last

last vision, should be not only the *Papacy*, but *a double type of Antichrist*, either *Infidel* or *Mohammedan*, likewise *. *Each link* in a chain of *historical predictions* must be referred to *one corresponding event*, and *only* one; *each of the little horns* therefore, and *the king who was to exalt himself above every god*, must be understood as respectively symbolizing *a single power*.

II. I have already endeavoured to prove, that *the two horns* were designed by the Spirit of God to typify *the Papal* and *Mohammedan apostasies*: I shall now attempt to ascertain *what state* is predicted under the character of *the wilful king*.

* I cannot find, that Mr. Kett any where attempts to *shew*, that *the king* is *a double type of Antichrist*. He dwells strongly upon his being *the Pope*; but he advances the idea of his being likewise *a double type*, rather as a random conjecture, than as a fact which he designed to prove (See vol. i. p. 398, 374, and vol. ii. p. 301, 302.). Accordingly, in the table of contents to his second volume, he speaks of *the king* as being *solely* the *papal power*; of *the little horn of the he-goat*, as being *solely* the *Mohammedan power*; and of *the little horn of the fourth beast*, as being *solely* the *Infidel power*. I should be sorry to appear captious in these remarks upon Mr. Kett's work, which contains some very valuable and important matter: but I certainly am not conscious, that I have wilfully at least misrepresented the sentiments of its respectable author. An attentive perusal of his treatise, many times repeated, induces me to hope that I have not mistaken his meaning: and in order that the reader may be able satisfactorily to follow me in my observations, I have carefully given him accurate references to the third edition of that work. The bane of Mr. Kett's interpretation of the prophecies of Daniel is his scheme of primary, secondary, and even ultimate accomplishments of one and the same chronological prediction.

1. The

1. The same chronological series of events, which shewed us, I had almost said *to demonstration*, that *this formidable power* cannot be either *Popery* or *Mohammedism*, will lead us, *in these last days*, to point out with considerable precision, *the state intended by it.* We are to look, it seems, for the rise of this impious tyrant *after the reformation;* and, unless I be much mistaken in the preceding remarks upon *the numbers of Daniel and St. John*, we are now removed but little more than *sixty years* from the end of the great period of *the* 1260 *prophetic days:* consequently it is but reasonable to conclude, that we are now living, not merely in *the latter times*, but in *the last times.* Existing facts amply tend to prove, that this conjecture is but too well founded*. The superstition of *the latter days* is now supported, rather from motives of policy, than of religion†. *The distinguishing feature* of the *present* age is certainly not that of *giving heed to seducing spirits*, and *doctrines of tutelary saints;* of *speaking religious lies in pious hypocrisy;* of *forbidding to marry*, and *commanding to abstain from meats;* of *attending to old wives' fables*, and *bodily mortifications;* of *worshipping of idols of gold, and silver, and brass, and stone,*

* I mean the conjecture, that *we are living in the last days. This* is proved by existing facts, whether *the year* 606 be the proper date of *the* 1260 *years* or not.

† Such, I doubt not, will be the case with *the king's holy war* at *the time of the end.* Religion will be the *pretext;* hence his union with *the false prophet:* but the *real* cause will be the crooked policy of an insatiable ambition.

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and wood; and of *voluntary humiliation in the worship of angels.* All these mummeries of *the latter days* are indeed still *in existence,* and will continue *to be so* to the end of *the* 1260 *years:* but they no longer, as formerly, constitute *the distinguishing feature* of the age. It is an equally evident truth, that *the impieties* of *the last times* have for some years been *the most prominent characteristic* of the present period. *Perilous times have come:* men are now professedly *lovers of their own selves;* insatiably *covetous* of the territories of their neighbours; *boasters, proud, blasphemers; disobedient* even by system* *to their parents; unthankful, unholy, without natural affection*†; *truce-breakers, false accusers*‡, *incontinent, fierce, despisers of those that are good; traitors, heady, high-minded; lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof*§; *creeping into houses, and leading captive*

* "The command to love one's parents is more the work of "education than of nature." Barruel.

† One of the grand doctrines of *modern philosophy* is, that to *a certain abstract idea,* a sort of *remote political good,* all the feelings of *natural affection* are without scruple to be sacrificed.

‡ The public papers, which teem with the lying accusations of the French against all whom they cannot subdue, particularly England, are a sufficient proof of the accuracy of *this* part of the description.

§ See the initiatory discourse of the president of the Illuminati (Barruel, vol. iii. p. 164. and Kett. vol. ii. p. 178.). "Jesus Christ, *our* grand and ever celebrated master, appeared "in an age when corruption was universal—He supported his "doctrines

captive silly women *; led away with divers lusts; ever learning, and never able to come to the knowledge of the truth* †; *resisters of the truth; men of*

" doctrines by *an innocent life*, and *sealed them with his blood.*" So much for their *form* of godliness. " All ideas of justice and " injustice, of virtue and vice, of glory and infamy, are purely " arbitrary, and dependent on custom—conscience and remorse " are nothing but the foresight of those physical penalties to " which crimes expose us. The man, who is above the law, " can commit without remorse the dishonest act that may " serve his purpose—The fear of God, so far from being the " beginning of wisdom, would be the beginning of folly—Mo- " desty is only an invention of refined voluptuousness—Virtue " and honesty, with regard to individuals, is no more than the " habit of actions personally advantageous; and self-interest is " the sole scale by which the actions of men can be measured. " Sublime virtue, and enlightened wisdom, are only the fruits " of those passions called folly." So much for their *power* of godliness.

* " There is no way," says the miscreant that founded the diabolical sect of the Illuminati, " of influencing men so power- " fully as by means of the women. These should therefore " be our chief study. *We should insinuate ourselves into their* " *good opinion*, give them hints of emancipation from the tyran- " ny of public opinion, and of standing up for themselves. It " will be an immense relief to their inslaved minds to be freed " from any one bond of restraint; and it will fire them the " more, and cause them to work for us with zeal, without " knowing that they do so." There was moreover another very weighty reason with that son of perdition for thus labouring to *lead captive silly women:* " This association might serve to " gratify those brethren who had a turn for sensual pleasure."

† See the various conflicting opinions of those wretched mock philosophers, Hume, Shaftesbury, Bolingbroke, Voltaire, Rousseau, and Frederic of Prussia. Kett, vol. ii. p. 146, 147, 148, 149.

corrupt

corrupt minds; reprobate concerning the faith *; *scoffers, walking after their own lusts, and saying, Where is the promise of his coming? willingly ignorant* of the tremendous catastrophè of the deluge †; *denying the Lord that bought them;* inducing *many to follow their pernicious ways, by reason of whom the way of truth is evil spoken of; walking after the flesh in the lust of uncleanness; despising government; presumptuous, self-willed, not afraid to speak evil of dignities; having eyes full of adultery; beguiling unstable souls; speaking great swelling words of vanity; alluring, through the lusts of the flesh, those that were clean*

* "We cannot know, whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue—The immortality of the soul so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet—Jesus Christ, the son of the true God, was an impostor—Crush the wretch—Human reason is the only supreme God." Barruel, passim.

† For this purpose the bowels of the earth were industriously ransacked by the pupils of Voltaire; and various geological systems, rivalling each other in laborious absurdity, were published for the perversion both of old and young. A few, and but *very few*, heathen nations have been *involuntarily* ignorant of the flood; but these conceited pretenders to science were *willingly* so. It is almost superfluous to observe, that scoffing and ribaldry, instead of calm and temperate discussion, have been the favourite arms of modern philosophers. For *this* it is not difficult to assign a cause. Sober reasoning has always espoused the cause of revelation: but every *fool* can *make a mock at sin:* every *fool* can *say*, both *in his heart*, and with his tongue, *there is no God.*

escaped

escaped from the error of the Papal Apostasy*; *promising them liberty, while they themselves are the servants of corruption; mockers, blasphemers of the name of God.* In short, at the head of this *long* and *black* catalogue of the peculiar enormities *of the last times*, we may justly place *Atheism* and *Infidelity;* or, as St. John and St. Jude similarly express it, *a denial of the Father and the Son, a denial of the only Lord God and our Lord Jesus Christ* †: for, as *a belief*, that "God both is, and "is a rewarder of them that diligently seek him," is the root of *all religion;* so *Atheism* and *Infidelity* are equally the root of *all irreligion* and of every kind of profligacy of manners. Such principles as these, variously modified, *existed* indeed, as St. Peter, St. John, and St. Jude, alike complain, in the very days of the Apostles. Even then the spirit of *the Antichrist* was in the world. But the monster was not to be *revealed*, embodied and in all his undisguised horrors, till *the last days;* till there had *first* been *a great Apostasy from primitive Christianity;* till *the reign of superstition was nearly over.*

* The once protestant countries of Holland and Switzerland were main agents in propagating those pernicious lies, which have now pulled down swift ruin upon their own heads.

Nov. 16, 1807. To Holland and Switzerland may now be added Prussia, one of the principal strong-holds of infidelity.

† "The Supreme Being, the God of philosophers, Jews, "and Christians, is but a chimera and a phantom.—Jesus "Christ is an impostor." Barruel.

2. We

2. We have seen, that the regular series of events lead us to place *the king*, mentioned by Daniel, *after the Reformation:* and we have likewise seen what sins have been predicted to be most prevalent in *the last days:* we have only therefore to study the character of *this king*, and to compare his deeds with the above-recited vices, in order to determine whether we are to look for his manifestation, not only *after the reformation*, but *in that period of the* 1260 *years* which is *peculiarly* distinguished by the title of *the last times.*

" And a king shall do according to his will; and " he shall exalt himself, and magnify himself above " every God, and shall speak marvellous things " against the God of gods, and shall prosper till " the defiance be finished: for that, that is deter- " mined, shall be done. Neither shall he regard " the God of his fathers, nor *him who is* the de- " sire of women, nor regard any God: for he shall " magnify himself above them all. Yet, when he " is established *in power*, he shall honour tutelary " gods together with a god; even, together with a " god whom his fathers knew not, shall he honour " them with gold, and silver, and with precious " stones, and desirable things: and he shall prac- " tise *prosperously.* Unto the upholders of his tu- " telary gods, together with the foreign god whom " he shall acknowledge, he shall multiply glory: " and he shall cause them to rule over many, and " divide the land for a price."

No person can compare the character of *this king* with the the vices of *the last times*, and not be convinced that they are closely connected together. Like *the Antichrist* of St. John and St. Jude, he was to be *a professed atheist:* and, as such, was to speak marvellous things against the God of gods, to disregard the God of his fathers or immediate predecessors, to pay as little respect to that illustrious character who was *the desire of women*, and in short to pay no regard to *any* god. Like the scoffers of *the last days*, he was to be heady and high-minded: for he was to magnify himself above all. And, like the mocking blasphemers of the name of God, he was to deny the Lord that bought him, and contemptuously ask, *Where is the promise of his coming?* In fine, he was not to be revealed till after the period of *the Reformation*, till *the* 1260 *days* were drawing near to their close. Hence it is manifest, that we are to expect the appearance of *this king* in *the last times*; in the times of *the scoffers;* in the very times in which we are now living.

It is to be observed nevertheless, that *the scoffers* and *the king* are not in *all* respects absolutely and completely *the same. The scoffers* and *false teachers*, predicted by the apostolical prophets, are plainly *individuals*, springing up and disseminating their baneful principles in *various parts* of the world: whereas both the appellation of *a king*, which in the prophetic language signifies *a state* or *kingdom*, and the definite political actions ascribed

to

to *that king*, shew plainly, that he was to be *no individual*, but *a power* or *nation* composed of individuals, who should profess and act up to the impious principles of *the atheistical scoffers*. The people therefore of *the kingdom*, alluded to by Daniel, were *to do according to their will;* were *to exalt themselves;* were *to magnify themselves above every god;* were *to speak marvellous things against the God of gods;* were alike to *disregard the God of their fathers, the desire of women, and every other god; because they were to magnify themselves above all.* They were moreover to be *traitors, heady, high-minded;* to *deny the Lord God and our Lord Jesus Christ;* and to be *blasphemers of the name of God.* They were likewise to be *presumptuous, self-willed;* to be *despisers of government;* to be *not afraid to speak evil of dignities;* and *to promise* the universal diffusion of *liberty*, while *they themselves were the miserable slaves of vice and corruption:* In fine, they were to be *a pandemonium of licentious anarchists, and determined atheists;* a *wonderful phenomenon both in religion and politics*, which should first be developed *after the era of the Reformation;* a phenomenon, such as had never before, in any age whatsoever, made its appearance in the world: insomuch that they might safely be pronounced, whensoever they should start up, to be *the long-expected and late revealed Antichrist.*

And shall we, while recent events are yet fresh in our memory, find any difficulty in pointing out

the nation prefigured by *the infidel king*? Have we not all beheld a mighty people, *after the period of the reformation*, and *during the last days of open blasphemy and profaneness*, rising up as one man, and throwing off every restraint both civil and religious; disregarding at once the dignity of their sovereign, and the high majesty of heaven: trampling upon the rights both of individuals and of nations with *liberty*, *humanity*, and *philanthropy*, ever in their mouths; and professedly rending asunder all the endearments of social life, as if human nature could only be perfected by being previously brutalized? When we consider both the character of *the infidel king*, and *the period at which Daniel predicted his manifestation*, we can scarcely hesitate to pronounce him to be *revolutionary France* *.

3. Let us proceed however to a more minute examination of his character, in order that this opinion may be satisfactorily established.

As *the king* then was to rise up after *the second persecution of the men of understanding*, or, in other

* It is almost superfluous to observe, that the circumstance of *this power* being styled a king is no impediment to the application of the prophecy to *revolutionary France*. "The Hebrews," as Mr. Mede justly remarks, "use *king* for *kingdom*; "and *kingdom* for *any government, state*, or *polity*, in the world" (Apost. of the Latter Times, p. i. c. 16.). Upon this principle, I conceive *the infidel king* to be *France* from *the epoch of the revolution* to *the end of the* 1260 *days*, under whatever form of government, whether republican or imperial, it may exist during that period.

words,

words, after *the Reformation:* so has *the power of infidel France* commenced at this very period. As *the king* was to magnify himself above every God whether true or false: so has *the atheistical republic,* soaring with a bold flight of impiety above her heathen and papal precursors, openly maintained and supported the most astonishing lie, that was ever embraced by infatuated mortals, *an avowed denial of the very existence of the Deity* *.

Yet,

* The reader will find ample proofs, if any proofs be wanted, of *French Atheism* in Hist. the Interp. of Prophecy. vol. ii. particularly at pp. 223, 238, 241, 250.

I love the truth wherever it can be found, whether in the writings of a Papist or of a Protestant. While I think the jesuit Cornelius à Lapide mistaken in referring the character of *the king* primarily to *Antiochus Epiphanes,* I believe him to be very right in referring it ultimately and properly to *the great Antichrist.* It is a curious circumstance, that long before *the French Revolution* took place (for his Commentary was printed in *the year* 1634) he pronounced, merely from a view of the prophetic character of *the wilful king,* that, whenever he should be revealed, he would be an atheist, and would abolish, not only the worship of Christ and the superstitious idolatry of paganism, but even the very name and adoration of the true God. "Ex hoc ergo ver. et ex ver. præcedente (ver. 37, 38.) col-"ligitur, Antichristum fore atheum, eumque cum pleno po-"tietur imperio, non tantum Christum et idola, sed et Dei veri "nomen et cultum ablaturum." Comment. in loc.

Such was the language of anticipatory exposition *previous* to *the French Revolution:* let us now attend to the remarkably similar language of applicatory exposition *after* the commencement of that awful politico-theological convulsion. "I fear, I "too clearly see the rise, instead of the fall, of *the Antichrist of* "*the West,*—who shall be neither a Protestant nor a Papist;

"neither

Yet, in the midst of undisguised atheism, contradictory as it might appear before this prophecy had received its accomplishment, *the king* was not to be without a god of his own. He was to worship, as soon as he was firmly established, *a certain god* at the head of a host of *Mahuzzim* or *tutelary gods; a god*, whom Daniel styles *a strange* or *foreign god; a god*, whom his fathers, superstitious as they had been, never knew. Hence it appears, that the adoration of *this deity* and *his kindred Mahuzzim* was not to be an invention of *the king* himself, but that it should be borrowed by him from the theological code of some other country. *The god* was to be *a foreign god*, whom his immediate predecessors of *the apostasy*, notwithstanding their idolatrous veneration of saints and angels, had never worshipped *.

The Romans were, I believe, the only nation that ever expressly deified *Liberty*, till the worship of it was borrowed from them by the atheists of

" neither Christian, Jew, nor Heathen; who shall worship " neither God, angel, nor saint—who will neither supplicate " the invisible majesty of heaven, nor fall down before an idol." Bp. Horsley's Letter on Isaiah xviii. p. 105, 106.

* It is not unworthy of notice, that " the Fathers constantly " thought, that under these *Mahuzzim* was some idol meant " which *Antichrist* should worship" (Apost. of the Latter Times, part i. c. 16.). The event has shewn, that they were right in their judgment. Jerome observes, that the Jews likewise conceived the character of *this king* to relate to *Antichrist*, Bp. Newton's Dissert. xvii.

France,

France*. *A spurious Freedom*, utterly incompatible either with genuine religion or with the real rights of man, was the very soul of the revolution which has since shaken Europe to its centre. *Liberty* and *Equality* were the watchwords of the infidel conspirators: and their boast was, that slavery and superstition should soon be made to vanish from off the face of the earth. *Liberty* in short, according to their definition of the word, that is to say, a *freedom from all restraint both civil and religious*, formed undoubtedly the most prominent feature in all their harangues, and in all their projects. Not satisfied however with merely applauding and imitating the principles and practice of the ancient Roman republicans, they determined likewise to adopt the literal worship of *Liberty*. Accordingly, after abjuring the religion of Christ and declaring him to be an impostor, the Convention, with tumultuous applause, decreed the adoration of *Liberty* and *Equality;* and, in express imitation of the idolatrous Romans, appointed festivals exactly similar to those of Paganism, in honour of *Reason, the Country, the Constitution, the Vir-*

* The Greeks had a festival in honour of *Jupiter Eleutherius*, but I am not aware that they ever deified *Liberty* itself. If I am mistaken however in this point, it will not in the slightest degree affect the circumstance of *Liberty* being *a foreign god* considered in relation to France. The boasted *Liberty* of the Romans was not unlike that of their modern apes: as far as I am able to comprehend its nature, it was *a liberty* to quarrel with each other, and to tyrannize over their weaker neighbours.

tues,

tues, and various other allegorical deities *. *Liberty* then I conceive to be *the foreign god* so peculiarly venerated by *the infidel king*, and which he placed with such distinguished honour at the head of his inferior *Mahuzzim*. Nor were these allegorical deities his only *Mahuzzim*. One of the tenets of modern philosophy is, " that *tutelary gods*, even " dead men, may be canonized, consecrated, and " worshipped." In perfect harmony with this doctrine, *the anti-social republic* formally enrolled in the list of its *Mahuzzim* Voltaire, Rousseau, Mirabeau, Marat, and even the vile assassin Ankerstrom. The church of St. Genevieve " was changed by the " National Assembly into a repository for the re- " mains of their great men, or rather into *a pagan* " *temple;* and, as such, was aptly distinguished by " the name of *the Pantheon*, with the inscription, " *Aux grands hommes la Patrie reconnoisante*, on " the front." To this Pantheon, this avowed copy of the ancient Roman Pantheon, this polluted den of foreign idolatry, the remains of Voltaire and Rousseau were conveyed in a magnificent procession: and, as if to insult the Almighty to his face, the bones of Voltaire were placed upon the high altar, and incense was offered to them, the infatuated multitude meanwhile bowing down in silent

* The late venerable Mr. Jones remarked some years ago the gradual approximation of the present age to paganism. He afterwards lived to see the worship of *strange gods* openly established in France. See his *Reflections on the Growth of Heathenism among Modern Christians.* Works. vol. iii. p. 423.

adoration

adoration before the relics of this arch enemy of Christ*. Such have been *the tutelary gods* of *the infidel king*. Disregarding *the god of his fathers* and *the Desire of women*, he has revived the adoration of *the Mahuzzim of Paganism;* and, although a professed atheist, has prostrated himself before *a foreign god* whom his fathers never knew †.

It is now therefore that we behold *the rise* of *Antichrist:* for in no particular does *the Papacy* correspond with his character, as drawn by the inspired pen of St. John. Plunged as are the ad-

* It was in this same Pantheon that a prostitute personated *Human Reason*, and in that capacity received the worship both of the Convention and of the people (see Hist. the Interp. vol. ii. p. 233.). It is not unworthy of notice, that the adoration of *Ceres* has been revived even by name; a statue having been erected to her, and a festival appointed in honour of her. Ibid. p. 242.

† It has often been observed, that prophecy is designedly obscure till it receives its accomplishment. This is remarkably the case with the present prediction. It appears perfectly contradictory, that *a power*, which magnified itself above *every* god, *true*, as well as *false*, should nevertheless venerate *a strange god* and *tutelary deities;* yet such has been precisely the conduct of France. Had the people of that nation adored *their foreign gods*, really believing them to *be* gods, they would not have fulfilled the prophecy; because it declares, that *the king* should not regard *any* god; yet, if they had not honoured foreign gods in *some manner*, they would equally have failed in accomplishing the prophecy; because it declares that they *should* honour them. What then has been the conduct of France? With professions of atheism in her mouth, she has adored certain deities, whom she nevertheless disbelieves to *be* deities; and has thus worshipped *foreign gods* without regarding *any* god.

herents

herents of *the Roman see* in the grossest superstitions, they have never borne any of the scriptural badges of *Antichristianism:* and consequently we are not warranted in stigmatizing their Church, however corrupt and apostatical it may be, with the appellation of *Antichrist.* The pretended *universal Bishop,* that *man of sin* who sits in the temple of God shewing himself that he is God, has indeed been *the precursor of Antichrist,* as Gregory justly remarked; but he is not *Antichrist himself.*

4. To complete the character of *the infidel king,* Daniel adds three other particulars, all of which correspond with the conduct of *atheistical France,* no less than the bolder outlines of his picture.

(1.) *The king was to cause the upholders or champions of his tutelary deities, together with the strange god whom he acknowledged, to rule over many.*

Since *the strange god* is *Liberty,* and since *the other tutelary gods* are *the various allegorical deities* of the infidel republic; *their champions* must undoubtedly mean *the propagators and supporters* of those principles upon which the French revolution was founded. These *supporters* then, together with his favourite idol *Liberty,* the *king* was to cause to rule over many. It seems almost superfluous to point out the accuracy with which this part of the prophecy has received its accomplishment. The avowed principle of France has been at once to extend the empire of her turbulent children, those indefatigable *champion of her Mahuzzim;* and to cause the whole world to bow down before the shrine of that imaginary deity,

deity, which they misnamed *Liberty*. "The citizen "and the legislator ought to acknowledge no other "worship than that of *Liberty*, no other altars than "those of their country, no other priests than the "magistrates." For the purpose of more widely diffusing this system, a decree of fraternity to all rebels against their lawful sovereigns was formally passed by the National Convention*: and it was determinated that the system itself should be extended to all countries occupied by their armies †. Wherever *the infidel tyrant* has prevailed, he has

* In the sitting of the Jacobins, Aug. 27, 1792, Manuel caused an oath to be taken, that every exertion should be used to purge the earth of the pest of royalty.

† "You talked of nothing but *liberty*, but every one of your "actions strove to enslave us. Can you deny it? All your "words were orders; all your counsels were the mandates of a "despot. We were promised, at least verbally, by the agents "of the Great Nation, that no French troops should enter our "canton; that not a sous should be demanded of us; yet the "very reverse happened. They had the impudence to exact "from us three millions of livres; they had the cruelty to "march troops into our canton, without the least previous "application to exhaust our poor innocent country. In other "words, *they forced upon us the liberty of suffering ourselves to "be stripped of all rational freedom.* Open thine eyes, Great "Nation, and deliver us from *this liberty of hell*" (Lavater's Letter to the Executive Directory of the French Republic, dated the first year of Helvetic slavery.). Similar to this was the conduct of *France* in every country where her arms prevailed. "A la place du supplice, Madame Roland s'inclina "devant la statue de la Liberte, et prononça ces paroles mé- "morables: *O Liberté! que de crimes on commet en ton nom!*" Appel à l'impartiale Posterité, cited by Kett.

caused

caused his *strange god*, and *the upholders of his Mahuzzim*, to rule over many; and, in every region where he has been victorious, he has uniformly planted the tree of his idol *Liberty*. In short, it was by a war of extermination to the enemies of his plans, that he meant universally to establish the power of the advocates for democracy and atheism.

The pernicious philosophy, upon which the revolution was founded, affords the only satisfactory key to the actions which it has produced. One of the hidden maxims of that philosophy is, first to gain a firm footing by *fraud*, and afterwards to propagate itself by *brutal force;* adopting the words *reason*, *toleration*, and *humanity*, only as a signal and call to arms. Such accordingly are the instructions given to the initiated by the hierophant of the Illuminati. "Serve, assist, and mutually support, "each other; augment our numbers; render your- "selves at least independent, and *leave to time and "posterity the care of doing the rest.* When your "numbers shall be augmented to a certain degree, "when you shall have acquired strength by your "union, *hesitate no longer, but begin to render "yourself powerful and formidable to the wicked**. "The very circumstance of your being sufficiently "numerous to *talk of force*, and that you *really do "talk of it*, that circumstance alone makes the pro- "fane and wicked tremble. *That they may not be*

* That is, in plain English, *all who are unwilling to swallow their blasphemous absurdities.*

"over-

" *overpowered by numbers,* many will become *good* *
" of themselves, and will join your party. *You will*
" *soon acquire sufficient force to bind the hands of*
" *your opponents, to subjugate them, and stifle wick-*
" *edness in embryo.* Extend and multiply the chil-
" dren of light, *until force and numbers shall throw*
" *power into our hands* †." So again: " Nations
" must be brought back to the nomade state, by
" whatever means are conducible: peaceably, if it
" can be done; but if not, then by force, for *all sub-*
" *ordination must be made to vanish from the*
" *earth* ‡."

These doctrines were faithfully acted up to by the French demagogues, when they had taken the reins of government into their own hands. Such, as refused to subscribe to their diabolical creed, and to worship their *Mahuzzim*, were inhumanly persecuted as fanatics by these philanthropic lovers of toleration; and were adjudged to be worthy of death, because they were *suspected of being suspicious persons* §. " In different parts of the country, many,
" who declined taking the oath, were killed at the
" doors of the churches: and in Brittany several
" priests are said to have been hunted through the
" forests; where, after enduring every extremity of
" hunger and fatigue, they perished miserably; and
" their mangled carcasses were afterwards found
" torn by briars, and half devoured by beasts of

* Anglice, *atheists.*
† Barruel's Mem. of Jacobin.
‡ Ibid.
§ Soupçonnés d'etre suspects.

" prey.

"prey *." It was afterwards decreed, that all ecclesiastics, who had not taken the national oath, should be transported; and that, if any commotion be stirred up in favour of fanaticism, all the clergy should be imprisoned. It was further resolved, that, since the people of Paris acknowledge no other worship than that of *Reason* and *Truth* †, all the churches and temples of different religions and worship, which are known to be in Paris, shall be instantly shut; and that every person, requiring the opening of a church or temple, shall be put under arrest as a suspected person ‡. In short, "the greatest hostility "to the ministers of the church prevailed, to the "service of the church, to all celebration of devo- "tion, to any profession of Christianity, or even "reverence of the name of the Supreme Being. The "churches were plundered; the name of God was "blasphemed; the clergy were declared to be capa- "ble of every crime, and made responsible for "every tumult; and *the will of those persons was* "*ordered to be particularly respected, who renounced*

* Hist. the Inter. vol. ii. p. 229.

† The French republicans seem to use *Reason* and *Truth* much in the same sense as *Liberty*; meaning, I suppose, to insinuate that *their Liberty* was the natural offspring of *Reason*; of *Reason*, as it were, in *the concrete*. Hence we find it recommended in the Convention with much mock solemnity, that "the will of such sections should be respected, which have "renounced all religious worship, except that of *Reason*, *Li-* "*berty*, and *the republican Virtues*;" in other words, that of *the strange god*, and *his kindred Mahuzzim*.

‡ Hist. the Interp. vol. ii. p. 234, 239.

"*all*

" *all worship except that of the republican virtues* *."
Not content with exercising this tyranny over her own inhabitants, *France* has bowed beneath the same iron yoke, *Holland, Switzerland, Piedmont,* and *a considerable part of what once was Germany;* perpetually changing, with worse than childish capriciousness, both their religious and their civil establishments; and, if she has failed in executing *all* the anti-social and antichristian projects of the illuminized conspiracy, it has rather been from want of power than of will.

Thus has *the king* caused *his tutelary deities* and *their upholders* to rule over many; those deities, whom he himself has honoured instead of the God of heaven.

(2.) *The king was moreover to honour his Mahuzzim, together with his foreign god, with gold, and silver, and precious stones, and desirable things.*

This part of the prophecy has been accomplished by *Infidel France* both indirectly and directly, both abroad and at home. When Italy was plundered of the finest specimens of the arts by the modern advocates of freedom, and when the decorations of her palaces were transported to France and declared to be the sole property of the sovereign people;

* Mr. Kett adduces these facts to prove, that *infidelity* and *revolutionary France* are *the apocalyptic two-horned beast* and *the image*. Though I cannot think that either *the beast* or *the image* has the slightest connection with *French atheism* and *republican tyranny;* yet the facts are not on that account the less valuable, *as* facts. Hist. the Int. vol. ii. p. 244.

Liberty was the deity thus honoured with desirable things, for *Liberty* was that which sanctioned every violation of private rights. When the ornaments of the churches were either confiscated, or rapaciously carried off by the infuriated mob; *Liberty*, *Reason*, and *the Republican Virtues*, were *the Mahuzzim* thus honoured with gold, and silver, and precious stones *. When the noble church of St. Genevieve,

* "By an edict of the Constituent Assembly, there was a "general sale of ll ecclesiastical property; and every kind of "property, connected with churches or charities, was confis- "cated" (Hist. the Inter. vol. ii. p. 232, 233.). "In Novem- "ber, a deputation from the societies of Versailles was ad- "mitted to the bar, loaded with chalices, crosses, and other "ornaments from their churches. The priest of the Roman "church, said they, the Bishop of the department of Seine "and Oise, is dead. Will you suffer a new one to be elected? "Will you, who have overturned the throne, suffer the pon- "tifical canopy to remain? Will you, who have broken crowns "and sceptres, preserve their proud rivals, the mitre and the "cross—The citizen and the legislator ought to acknowledge "no other worship than that of Liberty, no other altars than "those of their country, no other priests than the magistrates. "Do you, legislators, like that of the Hebrews, come down "from the mountain, break in pieces the golden calf, and let "the ark of the constitution be the only idol of the French" (Ibid. p. 239.). "The Sansculottes considered themselves as "authorized to plunder every place of worship, public and "private; and divided with the Convention large heaps of "shrines, figures, and vessels, hitherto used in the offices of "religion, while the commissioners from the Convention aided "the sacrilegious pillage" (Ibid. p. 240, 241.). All these enormities have been expressly perpetrated in the name, and for the honour, of *Liberty*.

profusely

profusely decorated by all the skill of architecture, was desecrated, under the name of *the Pantheon*, to the tutelary gods of Infidelity; the triumph of *Liberty* was complete, *the foreign god* and his kindred *Mahuzzim* had received the highest honours which *the atheistical king* had it in his power to bestow.

(3.) *The king was likewise to divide the land for a price.* He was to take it from its *former possessors*, and divide it among his adherents, *the champions of his Mahuzzim*, on the consideration of being paid by them *a certain price* for it.

This peculiarity in his character at once shews that he cannot be either *the Pope* or *the Constantinopolitan Empire*, and points out with singular exactness *the power* which he was designed to prefigure. The conquerors of foreign nations have not unfrequently *divided* the lands of the conquered among their victorious troops: but *such a division* bears no resemblance to that which *the infidel king* should contrive. Successful invaders rarely *sell* the lands, which they have seized: but *this kingdom* or *power* was not merely to *divide the land*; it was to *divide it for a price.* It was first to declare the land exclusively its own property, and then to *sell it for money* to *the champions of its Mahuzzim.* Exactly such has been the conduct of the atheistical republic; nor will it be easy to point out any state, which ever adopted a similar line of conduct, certainly none since the era of *the Reformation*, when we are taught by Daniel to expect the appearance of *the infidel king.* The

French Revolution has differed from all others, not only in producing a change of government, but likewise in affecting a complete change of landed property. By a deep-laid stroke of policy, and with a view to preclude for ever the possibility of a counter-revolution, the lands both of the crown, the church, and the nobility, were taken away from their lawful owners, and declared to be the sole property of the nation. This preparatory step having been taken, the lands were next, as it is well known, sold at a low price to the partisans of anarchy and atheism; by which master-stroke of Machiavelian villainy, an insurmountable barrier was sought to be raised against any future attempt to re-establish the Bourbons; for it was made the direct interest of every landholder throughout France to oppose their return.

5. Since it has been our fate to behold with our own eyes the rise of this wonderful power, it will not be uninteresting to inquire in what manner the way was prepared for its development. As for the principles of *Antichrist*, they were working even in the apostolic age: but, would we learn the real cause of his *ultimate* success in propagating so widely his blasphemous opinions, we must turn our eyes to the corruptions of *Popery*. Daniel places *the atheistical tyrant* after the era of *the Reformation*, and consequently after the period of thick intellectual darkness which overspread *the Roman world* during the middle ages. Here then we are to look for the rise of the monster: and history will abundantly point out to us the steps by which he *did* rise.

" When

" When the revival of letters enabled men to see " the mass of absurdities, contradictions, and im- " pieties, which were taught by the Church of Rome " to be essential parts of Christianity, scepticism " was the natural result of this discovery. Reason, " just risen from her slumber, seized the truths " presented to her view with all the eagerness which " novelty could excite. Disgusted with surrounding " bigotry and superstition, impatient of controul, and " dazzled with the light though glimmering which " now broke through the darkness of the middle " ages, she too seldom distinguished religion from " the gross corruptions with which it had been " loaded; and usurping the seat of judgment she " often decided upon subjects not amenable to her " tribunal *."

As the period of *the last days* gradually drew nearer, they of *the Apostasy*, utterly ignorant of the genuine Gospel of Christ, and having refused to embrace the blessed truths of *the Reformation*, were fully prepared to be carried about by every wind of doctrine, and to be deceived by those false teachers, who privily † brought in damnable here-

* Hist. the Inter. vol. ii. p. 124.

† No precept is so often repeated by Voltaire, as " Strike, " but *conceal* your hand." *Secret* societies were the main engine of the antichristian conspirators. By means of these the pupils to the Illuminati were almost imperceptibly led from one degree of wickedness to another, till at length they were plunged in all the horrors of undisguised atheism. See Kett's Hist. the Inter. of Proph. vol. ii. p. 152—194.

sies, even denying the Lord that bought them. Hence they became the easy dupes of *Antichrist:* and were soon led from scepticism even into absolute atheism.

In short, as it hath been most justly observed, " to *Popery*, to the errors and defects of *Popery*, " we cannot but impute, in a great degree, the ori- " gin of that revolutionary spirit, which has gone " so far towards the subversion of the ancient esta- " blishments of religion and civil government. I " should be sorry to give pain to any one of the " unhappy victims of the French revolution; I most " truly sympathize with their sufferings; but we " must not allow our charity to injure our principles, " or to pervert our judgment. The heavy blow, " which has been struck at the very existence of " Christianity, must be charged, as I said, in a great " degree, to many erroneous opinions, and some " pernicious institutions of that form of religion, " from which the wisdom of our ancestors separated " our national church. The maintenance of opi- " nions, unfounded on the authority of the Gospel, " and inconsistent with its purity, has given occasion " to minds, perhaps naturally averse to religion, to " reject the most valuable evidences of Christi- " anity. By the abuses of religion, such minds " have been led into all the extravagancies of deism " and atheism, of revolution and anarchy. They " had not the discernment, or the candour, to dis- " tinguish between Christianity, and its corrup- " tions. The conspiracy against the religion of " Christ,

" Christ, which originated in these delusions, burst " on the devoted monarchy of France; and involved " that unhappy country in such scenes of blood, " rapine, and ungovernable excess, as revolt every " principle of justice, every feeling of humanity *."

What may in some sense be called *the abortive offspring of Popery* has been made an instrument in the hands of God to visit the iniquities of its parent. The blood of those, who repented not of the works of their hands, their idolatry, their murders, their sorceries, their spiritual fornication, their pious or rather impious frauds, " has been prodi- " gally shed: and it is very remarkable, that the " French anarchists have introduced the horrors of " war principally into popish countries; as if those " nations, which profess the purity of the protestant " religion, were providentially preserved from dan- " ger †."

Not that *all* protestant countries have escaped. The mere *name* of *protestantism* is of little importance, when its *spirit* is no more. They, who have apostatized from the religion of their fathers must expect to partake of *the vials of God's wrath*. Though *Antichrist* has reared his head in a popish country, and though he has prevailed most in regions once devoted to the papal superstition, yet *the Apostasy* was not to be his *only* stage of action. His principles have tainted numbers even under protestant governments, agreeably to the sure word

* Bp. of Durham's Charge, 1801, p. 2, 3.
† Zouch on Prophecy, p. 62, 63.

of

of prophecy, that the false teachers of *the last days* should " allure through the lusts of the flesh, " through much wantonness, those that were clean " escaped from them who live in error:" upon which the Apostle remarks, " It had been better for them " not to have known the way of righteousness, " than, after they have known it, to turn from the " holy commandment delivered unto them *."

III. It will be proper for me now to consider an objection which may possibly be urged against the foregoing interpretation of the character of *the infidel king: The French people have at present thrown aside their atheistical hatred to Christianity, and have once more avowed themselves Papists.*

1. To this it might be sufficient to answer, that, although *Popery* be once more established in *France*, it is evidently *a mere political puppet*, as little regarded by *the people* as by *their rulers* †. The fiat of a con-

* 1 Peter ii. 1, 18, 21.

† We may form a tolerable idea of the present state of religion in France by attending to the *confessed* machinations of the chief of the Illuminati. " All the German schools," says this indefatigable propagator of atheism, " and the benevolent " Society, are at last under our direction—*Lately we have got* " *possession of the Bartholomew Institution for young clergymen,* " *having secured all their supporters.* Through *this* we shall be " able to supply Bavaria with *fit priests*—We must acquire the " direction of *education*, of *church management*, of *the profes-* " *sorial chair*, and of *the pulpit*. We must preach the warmest " concern for humanity, and make people indifferent to all " other relations. We must gain the reviewers, and the jour- " nalists, and the booksellers" (Hist. the Inter. vol. ii. p. 194, 195.)

a convention or of an usurper may set up *a form* of religion; but it is not so easy a matter to eradicate the work of years, to weed out of the minds of the governed those principles of *atheism* and *infidelity* which have long been so industriously disseminated

195.). Accordingly, when Christianity was *nominally* at least restored in *the year* 1795 by the repeal of the laws of intoleration, pastoral letters were published by the revolutionary bishops, those meet successors of Judas in the Apostolical College, in which the Gospel is represented as being the original declaration of the rights of man, and in which the union of the throne and the altar is stated to be the most antichristian of political or religious institutions. "These bishops "were commonly *recommended from the great mother club at "Paris"* (the united club of atheistical Jacobins and German Illuminati, who had now, according to the wily advice of their founder, *acquired the whole management of the church*, and could doubtless take care to supply France with *fit priests*) "to the affiliated societies, and by their means elected. Of "course the only qualification, regarded in prelates so chosen, "was the orthodoxy, not of their religious, but political, "creed. Very few indeed of the new rectors and vicars were "men of character; and as, after all, many were still wanting "for the vacant cures, many of the laity were ordained with "little or no inquiry." We may judge what a horde of banditti these republican clergy are, since the *constitutional* vicar general to the new Bishop of Perigueux has had the grace to acknowledge that even *he* is ashamed of them. With much truth, I doubt not, he represents them as a set of "vagabonds "and libertines, who had not found admittance into civilized "society." He seems however for a moment to have forgotten, that such were the fittest subjects for *the recommendation of the great mother club at Paris*, the very men after Voltaire's and Weishaupt's own hearts. Hist. the Interp. vol. ii. p. 255, 256, 257.

among

among them *. Hopeless indeed must be the task of converting a whole nation, when it is undertaken, as

* Let an eye-witness, and certainly no *prejudiced* eye-witness, be heard upon this point. "When I was myself in France," says the late Dr. Priestley, "in the year 1774, I saw sufficient "reason to believe, that hardly any person of eminence in "Church or State, and especially in a great degree eminent in "philosophy or literature (whose opinions in all countries are "sooner or later adopted by others), were believers in Chris-"tianity; and no person will suppose, that there has been any "change in favour of Christianity in the last twenty years. A "person, I believe now living, and one of the best informed "men in the country, assured me very gravely, that (paying me "a compliment) I was the first person he had ever met with, "of whose understanding he had any opinion, who pretended "to believe Christianity. To this all the company assented. "And not only were the philosophers, and other leading men "in France, at that time unbelievers in Christianity or Deists, "but Atheists denying the being of a God" (Priestley's Fast Sermon, 1794.). The sect, of which Dr. Priestley was so strenuous an advocate, received as whimsical *a compliment* from Voltaire, as the Doctor himself did from the grave person mentioned by him in the preceding citation. The philosopher of Ferney was willing to tolerate *the Socinians*, during his war with Christ, "*because*," says he, "*Julian* would have favoured *them*; and "I hate what Julian would have hated, and despise what Julian "would have despised."

The recent conduct of the French in Spain affords an additional proof, if any proof were wanting, of the prevalence of infidelity among them. Though *Popery* is the established religion in their own country, they seem *studiously* to have shewn their contempt for it in Spain. Nor can it be supposed that this contempt springs from *protestant* principles: it must therefore originate from *infidelity*. It is a contempt, not merely of *Popery* as such, but of *Christianity itself*. Oct. 25. 1808.

at present, by one who has alternately professed himself *an Atheist*, *a Mohammedan*, and *a Papist*.

2. Perhaps however *a more weighty answer* than this may be furnished to the objection now under consideration. *Humanly* speaking, and judging from the existing political appearance of Europe, the concurring prophecies of Daniel and St. John, relative to *the duration of the great Apostasy*, would not have received their complete accomplishment, *had not Antichrist become the avowed supporter of it*. If we cast our eyes over a map of the world, we shall perceive, that *protestantism* is planted in the North of Europe and America, and in most of the numerous colonies of the English; that *the Greek church*, under the powerful protection of Russia, occupies all the East and North-East of Europe; and that the southern regions of that continent, with their dependent foreign possessions, alone acknowledge the supremacy of *the Pope*. Now it is an undoubted truth, that the whole of those southern regions, with the solitary exception of the Austrian states and *those* debilitated and dispirited by a long and unsuccessful war, are to all intents and purposes mere provinces of France, trembling at her nod and subservient to all her tyrannical schemes of aggrandisement*. This being the case, where would have been *the papal Apostasy*, had France persevered in her profession of *atheism*;

* This observation is even more true at present (March 26, 1806), than when it was originally made.

and

and had she further determined, according to the original plans of the Jacobinical Illuminati, that all her vassals should be atheists likewise? She laboured under no *physical* inability of overturning *the Papacy*, and had once actually to all appearance entirely subverted it: but her blind fury was restrained by *Him*, who with equal ease can calm the troubled ocean, and still the madness of the people. *The end* was not yet: *the* 1260 *years* had not expired: and *the Apostasy* had to run that part of its career which was contemporary with *the reign of Antichrist*. Hence, rather than one jot or one tittle of all God's word should fail, *the infidel king* has become, by the overruling providence of God, a supporter of the very superstition which he had once laboured to destroy.

3. The *last and most conclusive answer* however, which may be given to the objection is this. When thoroughly examined, the objection in question will be found in reality to afford an argument *for* the present mode of interpretation, instead of an argument *against* it. Unless *Antichrist*, at some period or another of his existence, had actually leagued himself with *the Papacy*, the prophecies, which relate to the great events that are about to take place at the termination of *the* 1260 *years*, could not have been fully and exactly accomplished. At *the time of the end*, the *infidel king*, as we are taught by Daniel, is to engage in *some war of a religious nature*, is to invade *Palestine*, and is eventually to perish *between the seas*. At *the same time of the end, a grand con-*

federacy, as we are informed by St. John, of *the beast, the false prophet*, and *the kings of the earth*, is to be overthrown with dreadful slaughter at *Megiddo;* which is a town of *Palestine*, situated, agreeably to Daniel's prediction, *between the seas.* St. John further marks the country where this is to happen, by describing it as extending 1600 *stadia*, which is found to be precisely the measure of *the holy land.* At *the self-same time of the end* likewise, as we are assured by Joel, *war shall be sanctified;* but the impious wretches, who thus dare to profane the holy name of religion, shall be destroyed *between the seas.* Lastly, at this *very time of the end*, a time of unexampled trouble, *the restoration of the Jews*, as Daniel, Joel, and Zechariah *, all concur in affirming, will commence. Now from comparing these different prophecies together it appears, that *the war of the Infidel king in Palestine at the time of the end* must necessarily be the same as *the war of the beast in the same country and at the same period:* and it further appears, that the reason why this war will be styled by him *a holy war*, will be *his union with the false prophet:* in other words it will be a war undertaken by him either against *certain of the protestants*, or *the converted Jews*, or *both*, upon popish principles of extermination; it will be a war begun under the

* Such indeed is the declaration of all the ancient prophets, insomuch that it is impossible to treat of *the restoration of the Jews* without likewise treating of *the destruction of Antichrist.*

pretence

pretence of advancing the honour of religion. Thus it is manifest that the late re-establishment of *Popery* in France is so far from being any objection to the present mode of interpreting the character of *the infidel king*, that it abundantly confirms the propriety of it: for, unless *the atheistical power*, at some time or another, reunited itself with *the head of the Papal Apostasy*, it certainly could not engage in *a holy war* along with *the false prophet*, as we are plainly taught that it hereafter shall do at *the close of the* 1260 *years* *.

At present therefore we may pronounce *the king* to be *a motley monster*, compounded of *Atheism* and *Popery;* inwardly *an atheist* †, outwardly *a papist;* still doing according to his will, and exalting himself; still insulting and tyrannizing over his weaker neighbours; and still scourging the members of that *Apostasy*, which he now professes to venerate and uphold. In this state, or in some

* This subject will be fully discussed hereafter. We have already had a specimen of the holy zeal with which the present usurper of the throne of France espouses the cause of Popery. From a pious regard no doubt for the soul of his brother, he has caused the sovereign pontiff to pronounce a divorce between him and his wife, on the ground forsooth of her being *a heretic*. What may not be expected hereafter from such an auspicious beginning!

† It is unreasonable to suppose, that all the people of France, even fickle and volatile as they are, should suddenly have turned with sincerity from *Atheism* to *Popery*. From what can be learned of the state of that country, *Atheism* and *Irreligion* seem to be little less prevalent than ever they were.

state similar to it, he will continue to the end of *the* 1260 *years*, and till the commencement of *the restoration of the Jews* *; when, like his brethren in fraud, violence, and iniquity, " he shall come to his

* It is expressly declared, that " he shall prosper," by which I understand that *in the main* he shall prosper, notwithstanding " he may meet with some *occasional* checks in his progress; he " shall prosper until the defiance be finished" (Dan. xi. 36.). And it is likewise declared, that at *the time of the end* he shall undertake the expedition which will terminate in his destruction. Thus is it doubly pointed out, that he shall be permitted to prosper till *the end of the* 1260 *years:* for both *the time of the end* commences, and *the peculiar season of the defiance* is finished, when *those years* terminate. Mr. Mede, in a manner not very consistent even with his own interpretation of the prophecy, supposes that *the defiance* was finished when *the Roman empire* ceased to be pagan under Constantine (Apost. of Latter Times, part i. c. 17.). Bp. Newton, on the contrary, very justly thinks, that it will not be finished till *the Jews* begin to be restored, and consequently till *the end of the* 1260 *years:* but I much doubt, whether *the period of the* defiance means, as he supposes, " the last end and consummation of God's indigna- " tion against his people the Jews" (Dissert. xvii.). It seems to me to be plainly the same as *the period of the wonders*, which is to end at the expiration of *the three times and a half* (Dan. xii. 6, 7.); in other words, the same as *the period of the* 1260 *years*, which is ever represented as that season, during which the majesty of heaven was peculiarly defied. Hence the latter part of Daniel's vision of *the ram and the he-goat*, which treats of *the desolating revolt of Mohammedism* during *the* 1260 *years*, is represented as likewise treating of *the Aarith* or *futurity of the defiance*, that is to say *the period future to the time when the defiance commenced:* but this *defiance*, I conceive, was first hurled against the divine majesty, when *the two revolts of Popery* and *Mohammedism* were completed at the beginning of *the* 1260 *years*. Dan. viii. 19.

" end,

" end, and none shall help him." Meanwhile, whatever may be his ostensible creed, he is still the same tyrant, as when he began his demoniacal career. The laws of nations, and the hitherto universally acknowledged rights of ambassadors, he violates with the same contempt of every principle of justice and honour, as he heretofore overleaped the laws of his country, and trampled upon the rights of individuals. The privileges of neutral states are disregarded by him, when he conceives that his interests may be promoted by the murder of a Bourbon. In fine, despising the petty villanies of a private robber, he takes a bolder flight of rapacity: and, while with high-vaulting ambition he extends on every side the limits of his dominions, he distributes among those, who are base enough to concur with him in his schemes of plunder, whole provinces of a once independent empire under the specious name of *indemnities* *. But, gigantic as may be his projects of universal domination †, the time is rapidly approaching,

* Since this was written, a vast coalition has been formed against France, and has been broken almost as soon as formed. England, Sweden, and Russia, are now the only independent powers of Europe. Every passing event serves to shew that the counsels of God are rapidly hastening to maturity. March 26, 1806.

Yet more recently a second coalition has been broken, and continental Europe now lies prostrate at the feet of France. Nov. 16, 1807.

† It may not be improper to remind the reader, that I speak of the actions of Buonapartè *only* as being a portion of the actions

approaching, when "the Son of man will come in "the clouds of heaven," and establish the last universal sovereignty, that of *the symbolical mountain.* Then shall "*the fourth beast* be slain, and his body "destroyed;" then shall each of *the little horns* be broken; then shall *the infidel tyrant* come to his "end;" and then shall the victorious Word of God receive from his Almighty Father dominion and "glory, and a kingdom, that all people, nations, "and languages, should serve him: his dominion "is an everlasting dominion which shall not pass "away, and his kingdom that which shall not be "destroyed."

IV. It appears from the remainder of the prophecy relative to *the atheistical king*, that, toward the close of his career, he should meet with a most powerful opponent in *a mighty king of the North*, and with a less vigorous resistance from *a king of the South.*

"At the time of the end shall a king of the "South butt at him; and a king of the North shall "come against him like a whirlwind, with chariots, "and with horsemen, and with many ships. Yet "he shall enter into the countries, and shall over-"flow, and shall pass over, and shall enter into the

actions of *the infidel kingdom.* Neither *he*, nor any other *individual*, is intended by *this infidel king* or *kingdom*; but *France alone* from the commencement of the revolution to the termination of *the* 1260 *years* and the beginning of *the time of the end.*

"glorious

" glorious land, and many countries shall be over-
" thrown: but these shall escape out of his hand,
" even Edom, and Moab, and the chief of the chil-
" dren of Ammon. He shall stretch forth his hand
" also upon the countries: and the land of Egypt
" shall not escape. But he shall have power over
" treasures of gold and of silver, and over all
" the precious things of Egypt: and the Lubim and
" the Cushim shall be at his steps. But tidings out
" of the East and out of the North shall trouble
" him: therefore he shall go forth with great fury to
" destroy, and under the pretext of religion to devote
" many to utter destruction. And he shall plant
" the curtains of his pavilions between the seas in
" the glorious holy mountain: yet he shall come
" to his end, and none shall help him. And at that
" time shall Michael stand up, the great prince
" which standeth for the children of thy people:
" and there shall be a time of trouble, such as never
" was, since there was a nation even to that same
" time: and at that time thy people shall be de-
" livered, every one that shall be found written in
" the book."

North and *South* are mere general and relative terms. At *the beginning* of this last prophecy of Daniel, *the kings of the North* and *the South* are undoubtedly *the kings of Syria* and *Egypt:* but *their* power has long since been broken: consequently *the kings of the North* and *the South* at *the latter end* of the prediction are entirely different

potentates

potentates from those mentioned in *the earlier part* of it.

1. Bp. Newton, as we have seen, supposes, that *the king, who was to magnify himself above every god,* is *the Pope in the West,* and *the Constantinopolitan Emperor in the East:* and, since *one error* in the exposition of a *strictly chronological* prophecy necessarily introduces *many others,* he imagines with Mr. Mede, that *the king of the South* and *the king of the North* are *the Saracens* and *the Turks* *. Impressed with this idea, he attributes the conquests of *the infidel king* to *the north-*

* I cannot refrain from observing, what seems to have escaped the notice of my venerable predecessors Mede and Newton, that, if the king of the South *be* the Saracenic empire, it is very singular that so *little* should be said about *him,* and so *much* about *the king of the North* whom they suppose to denote *the Turkish empire.* The exploits of *the Saracens* were at least *as* wonderful as those of *the Turks:* and, in addition to their other amazingly extensive conquests, *they* likewise, no less than *the Turks,* made themselves masters of the glorious holy land. If then *the kings of the South* and *North* denote *the Saracenic* and *Turkish empires,* is it not unaccountable that so *much* should be said about *the latter,* and so *very little* about *the former?* According to the scheme which I venture to oppose, although sanctioned by the eminent names of Mede and Newton, all that is said of *the Saracens* is, "A king of the "south shall butt at him;" while *six long verses,* with the exception of these few words (in the original only *four words),* are exclusively devoted to *the Turks.* Whereas, according to *my* scheme, their due degree of importance is given to *the kings of the South* and *the North;* while *the infidel king* appears, from beginning to end, the consistent hero of the drama.

ern king of the Turks; and supposes, that it was *he*, who was to enter into the glorious land, to stretch forth his hand upon the countries, and to make himself master of Egypt. The fact however is, as the context sufficiently shews, that it is not *the king of the North* who is to invade the glorious land and the land of Egypt, but his rival *the infidel king*. Daniel is not writing a history either of *the king of the North* or of *the king of the South*, but of *the king who was to magnify himself above every god*. Accordingly, he faithfully details *the whole of this king's eventful history*, from its *original commencement* * to its *final termination* †. His adversaries, *the king of the North* and *the king of the South*, are only mentioned as *inferior actors* in this great drama. Notwithstanding the rapid attack of *the northern sovereign*, and the apparently more feeble efforts of *the southern prince* ‡; this *infidel king* is nevertheless to overflow and pass over, to enter into the glorious land, and to seize upon the land of Egypt. Such appears to me to be the most natural mode of explaining the prophecy: for, unless *all these exploits* be attributed to *the infidel king*, we shall be obliged to acknowledge, that Daniel has given only a very imperfect account of *that power*; an account extremely different from the several histories of *the two little horns*. In

* Ver. 36. † Ver. 45.

‡ The word, by which the attack of *the southern king* is described, is נגח, which signifies *to butt or strike like a ram*.

both

both those histories we have a regular and continued narrative, conducting us, step by step, from *the rise* to *the destruction* of *each horn:* but *here*, according to the scheme of Mr. Mede and Bp. Newton, we have only a *mutilated* account of *the infidel king*, *commencing* indeed, but *abruptly breaking off;* and, instead of teaching us what shall be *the end of that monster*, only informing us of *the destruction of the northern prince*, who had not been previously represented as having committed any particular crime against Heaven, but on the contrary as being laudably engaged in opposing with all his forces the outrageous tyranny of *the atheistical potentate**.

But, even supposing (what I think the context

* This argument is very well stated by Mr. Fraser, who, like myself, refers the latter end of *the 11th chapter* to *the wilful king*, not to *the king of the north*, though he gives a different interpretation of the *character* of *the wilful king*.

" The design of the prophet in this passage is to give a history " of *the blasphemous king*. *The king of the north* is introduced " merely on account of his making war with him. Are we to " suppose then, that the prophet would stop short in the history " of *the blasphemous king*, of which he professedly treats, before " he had brought it to a conclusion, and carry on that of *the* " *king of the north*, introduced accidentally? Put the case, that " a person professedly writes the history of England; that he " introduces France as at war with England; that he stops " short in the History of England, and carries on that of France: " would not the historian be charged with great impropriety? " But with that impropriety the spirit of prophecy is charge- " able by Mede's interpretation. I cannot therefore hesitate in " rejecting it." Key to the prophecies. p. 229.

will by no means warrant), that *the king of the North*, and not *the Infidel king*, is to invade Palestine; still the chronology of the prophecy will abundantly shew, that the whole interpretation of Mr. Mede and Bp. Newton *must* be erroneous. *The king, who magnified himself above every god*, was to spring up *after the reformation;* consequently all his exploits must be *after the reformation* likewise: but, if his wars with *the kings of the South* and *the North* are to be *after* that period, they cannot allude to the contests of *the Eastern Emperors* with *the Saracens* and *Turks*, which were *before it*. So again: the prophet carefully informs us, that all these events are to take place at *the time of the end*, and that they are to be contemporary with *the restoration of the Jews*. But *the time of the end* commences at *the termination of the* 1260 *years*, as I have already very fully shewn; not at *the beginning* of them, as Mr. Mede and Bp. Newton suppose. This being the case, *the wars of the wilful king with the kings of the South and the North* cannot relate to *the wars of the Roman Empire with the Saracens and the Turks:* because *those* wars have *long since* been carried on during the lapse of *the* 1260 *years;* whereas (according to the prophet) *the wars of the wilful king with his southern and northern antagonists* are not even to *commence* until *the time of the end**, and

* "*At the time of the end* a king of the south shall butt at "him."

that

that *time of the end* has not yet arrived. Accordingly, *the wars of the Saracens and the Turks* are so far from synchronizing with *the restoration of the Jews*, which Daniel fixes to the *time of the end**, and which must therefore synchronize with *the wars of the kings of the South and the North*; that near *twelve centuries* have now elapsed from the first war between *the Saracens* and *the Romans* †, and still we behold *the Jews* scattered over the face of the earth.

This however is by no means all. Granting for a moment, merely for the sake of argument, that *the time of the end* means *the whole* 1260 *years*, that *the king of the North* is *the Turk*, and that the prophecy has been accomplished as far as to the end of the 43d verse, which is all that Mr. Mede and Bp. Newton suppose ‡: still the 44th and

* "*At that time* thy people shall be delivered" (Dan. xii. 1.). It afterwards appears that *the Jews* will begin to be restored, so soon as *the three times and a half* shall have expired. "Until how long shall be the end of the wonders?—It shall be "until a time and times and a half: and, when he shall have "finished to scatter the power of the holy people, all these "*wonders* shall be finished." Ver. 6, 6.

† The first war between the Saracens and the Romans commenced in *the year* 629. Hist. of Decline and Fall. vol. ix. p. 312.

‡ "It is true which you guess, that I incline to apply *the* "*king of the north's going forth (upon the tidings from the east* "*and the north) in a fury to destroy, and to that purpose to* "*plant the tabernacles of his palaces in the glorious mountain of* "*holiness*, to *the Jews' return*, and *the expedition of Gog and* "*Magog*

and 45th verses will remain yet to be accomplished, and these never can be accomplished in *the Turk* consistently with another prophecy which foretells his destruction. I will say nothing of the extreme *improbability*, that *the Ottoman Power*, now fast verging to destruction, should ever go forth with great fury to devote many to utter extermination on a religious account, should succeed in planting the curtains of his pavilions between the seas in the glorious holy mountain, and should there finally be overthrown; of the utter *improbability* of all this I will say nothing; because I pretend not to the gift of prophecy, and am not prepared *positively* to assert that such an event is absolutely *impossible*. But this I will fearlessly assert, that the time assigned for the destruction of *the power* which (according to Daniel) will come to its end in Palestine, let it be *the one king* or let it be *the other king*, cannot be made to quadrate with the time assigned by St. John for the overthrow of *the Ottoman power*: therefore *the power*, that comes to its end in Palestine, cannot be *the Ottoman power*.

" *Magog into the holy land*" (Mede's Works, b. iv. epist. 54.). I think Mr. Mede wrong in his chronology of *the expedition of Gog and Magog*, as I attempt to prove at large in my work concerning *the Restoration of Israel and the overthrow of the Antichristian confederacy*: but he plainly considers the two last verses of Dan. xi. as yet unfulfilled, which was the purpose for which I made this citation. Bp. Newton is of the same opinion. " The two next, which are the two last verses of this " chapter, I conceive, remain yet to be fulfilled." Dissert. xvii. in loc.

Let

Let us compare together the two prophets. "And "*at the time of the end* a king of the south shall "butt at him; and a king of the north shall come "against him:—and he shall enter into the coun- "tries;—and he shall plant the curtains of his "pavilions between the seas in the glorious holy "mountain: yet he shall come to his end, and none "shall help him. And *at that time* shall Michael "stand up, the great prince which standeth for the "children of thy people: and there shall be a time "of trouble such as never was since there was a "nation even to that same time: and *at that time* "thy people shall be delivered." Here let us pause, and ask, *At what time?* The expression *at that time* can only refer, either to *the time of the end*, or to *the period when the power which had occupied the holy mountain is destroyed.* To the *one*, or the *other*, it *must* refer. I believe it myself to refer to *the time of the end*; because I believe *the time of the end* to commence, when *the* 1260 *years* terminate. To the present argument however this is immaterial: and, since Mr. Mede and Bp. Newton of course will not refer it to *the time of the end*, they must refer it to *the time when the power in question perishes**. This *power* they suppose to be *the*

* So accordingly Mr. Mede *does* refer it. See the last citation from him. Bp. Newton does the same. "*Between the* "*seas in the glorious holy mountain* must denote some part of "the holy land. There the Turk shall encamp with all his "power, yet he shall come to his end, and none shall help "him,

the king of the North; who, according to their idea, is *the Ottoman empire.* Therefore *the Ottoman empire* (agreeably to *their* view of *the king of the North)* will perish at the time, when Michael stands up, and when the people of Daniel or *the Jews* begin to be delivered. *The Jews* however, as Daniel afterwards informs us, will cease to be scattered when all *the wonders of the* 1260 *days* shall be finished: but all those *wonders,* he says, will be finished at the end of *the three times and a half;* therefore *the Jews* will cease to be scattered, or begin to be restored, at the same time. But we had already arrived at the conclusion, that *the fall of the Ottoman empire* (supposing that empire to be *the king of the North)* and *the restoration of the Jews* were to be contemporary. Therefore *the fall of the Ottoman empire,* if the principles of Mr. Mede and Bp. Newton be just, which I deny, must take place at the end of *the three times and a half* or *the* 1260 *years.* And how does this accord with St. John? He teaches us, that *the confederacy of the beast, the false prophet, and the kings of the earth,* shall be broken at Armageddon, in Palestine, or the land which extends 1600 furlongs, under the *seventh vial,* which begins to be poured out at the

" him. The same times and the same events seem to be pre-
" signified in this prophecy, as in that of Ezekiel concerning
" Gog of the land of Magog—He shall come up against the
" people of Israel in the latter days after their return from
" captivity—He shall also fall upon the mountains of Israel."
Bp. Hort. xvii. in loc.

end

end of *the* 1260 *years*, as Mr. Mede himself allows *. And he likewise teaches us, Mr. Mede himself being the interpreter, that *the waters of the Euphrates* shall be dried up, or that *the Ottoman empire* shall be overthrown under *the sixth vial*, at some indefinite period, before *the confederacy* begins to be even gathered together to Armageddon, and consequently much more at some indefinite period before that *confederacy* is destroyed at Armageddon. According to the scheme then which I am opposing, St. John tells us, that *the Ottoman empire*, under the name of *the Euphrates*, will be subverted at some indefinite period *before* the expiration of *the* 1260 *years*, and consequently *before* the commencement of *the restoration of the Jews*, but a period long enough to allow of the gathering together of *the bestial confederacy* into Palestine: while Daniel tells us, that *the Ottoman empire*, under the name of *a king of the North*, will be destroyed in Palestine *after* the expiration of *the* 1260 *years*, because *contemporaneously* with *the restoration of the Jews*. Thus does the scheme which makes *the king of the North* to be *the Turk*, set Daniel and St. John at direct variance: and hence, even supposing that *the king of the North*, and not *the wilful king*, is to perish in Palestine at the end of *the* 1260 *years*, it is plain that the

* That *the seventh vial* begins to be poured out at the expiration of *the* 1260 *years*, though not synchronically with the first blast of *the seventh trumpet* as Mr. Mede additionally supposes, is proved at large in Chap. i. § IV. 3. (1.) (2.)

power

power which perishes *after* the expiration of that period cannot be *the Ottoman empire* which (according to St. John) will be subverted *before* the expiration of it.

Yet even this is not all. *Two* expeditions into *the very same country*, attended with *exactly the same circumstances*, can scarcely be contemporary. But we have abundant reason to believe, as will be stated at large hereafter, that *the Roman confederacy of the beast, the false prophet, and the kings of the earth*, will undertake such an expedition into Palestine, as is here described by Daniel, at the close of *the 1260 years*. How then can *the Turk* undertake exactly such another, and exactly at the same time? Perhaps it may be said, the *two* expeditions will form only *one allied* expedition. How then can this allied expedition have *two* commanders in chief? In the Apocalypse *the beast under his last head*, which most commentators, though I think very erroneously, have supposed to be *the Papacy*, is the commander in chief*; and not

* The reader will perhaps be inclined to think from the present aspect of affairs, that *the probability of the Pope being commander in chief of a vast expedition against Palestine* is much on a par with *the probability of the Turk being commander in chief of a contemporaneous expedition against the same country.* Yet does this expectation necessarily result from the belief that *the ten-horned apocalyptic beast* is *the Papacy:* for *that beast* is plainly represented, as not merely taking an *inferior* part in *the confederacy of the Latin kings*, but as *animating* and *heading* it. According to the light in which *I* view that yet unaccomplished prophecy,

not a hint is given of any co-operation on the part of *the Turk:* as indeed how should there, when St. John had told us, that *the Ottoman empire,* or *the mystic Euphrates,* had been *previously* destroyed? In Daniel, *the king of the North* (still arguing according to Mr. Mede's and Bp. Newton's reference of the expedition against Palestine to *the king of the North* and not to *the wilful king),* whom they suppose to be *the Turk,* is the commander in chief; and not a hint is given of any co-operation on the part of *the beast:* when yet, according to St. John, *that very Turk* was no longer in existence.

2. Since then *the King of the North* plainly cannot be *the Turk,* and since consequently the actions which Mr. Mede and Bp. Newton ascribe to *the king of the North,* cannot have been performed by *the Turk;* since moreover, as *I* will venture to affirm, if the actions ascribed to *the king of the North* were *not* performed by *the Turk,* they were never performed by *any* king of the

prophecy, *the Pope and his hierarchy,* or *the false prophet* who is the same as *the second apocalytic beast,* will be more or less indeed *concerned* and *intercsted* in this expedition against the land that extends 1600 furlongs; nay, with Mr. Whitaker, I even think it not *improbable,* that Jerusalem may finally be the seat of *the apostate man of sin:* but *the power,* that will *form* the confederacy of vassal kings and *head* the expedition into Palestine, namely *the Roman beast under his last head,* I certainly believe to be a very different power from *the Papacy.* But this matter will be discussed at large hereafter, when I consider the character of *the two apocalyptic beasts,*

North,

North, and if not by *any* king of the North certainly not by *any power* which may be deemed the antitype of *the wilful king:* it will follow, that all these actions, whether performed by *the wilful king* as *I* suppose, or by the *king of the North* as Mr. Mede and Bp. Newton suppose, are still future; which will bring me back to the point whence I set out, namely that the period to which they are ascribed is future likewise; in other words that *the time of the end* denotes some future period, which (as I have already attempted to shew) there is reason to think commences when *the* 1260 *years* terminate.

In fact, the only expedition undertaken against Palestine at the close of *the* 1260 *years* and contemporaneously with *the restoration of the Jews*, an expedition noticed by almost every prophet that treats of *the restoration of the Jews* *, is plainly the expedition undertaken by *the Roman confederacy of the beast, the false prophet, and the kings of the Latin earth.* Hence, since Daniel predicts an expedition undertaken against the *same* country and at the *same* time either by *the infidel king* or by the

* This point is fully considered in my work on *the restoration of Israel and the destruction of Antichrist.* The Jewish Rabbies themselves have collected from their own prophets, that *the restoration of their countrymen* will synchronize with *the destruction of the Roman power in its last form;* and they scruple not to maintain, that *the Edom*, whose overthrow is represented as being contemporary with *the return of the chosen people*, denotes *that power* (See Isaiah lxii, lxiii.). I believe them to be perfectly right in their opinion.

king

king of the North, this expedition must be the same as that mentioned in the Apocalypse; consequently it must be undertaken by *that king* who may be considered as *the dominant Roman power*. But *the king of the North*, unless I greatly mistake, is not *a Roman power*: whereas *the wilful king*, according to *my* interpretation of his character, is *the greatest of the Roman powers*.

For these various reasons, deduced from a general survey of the context of this and other prophecies, I conclude, that the expedition certainly will be undertaken, not by *the king of the North*, but by *the infidel king*: and I apprehend it was from some such general survey of the different prophecies, which treat at once of *the restoration of the Jews* and *the contemporaneous destruction of some great enemy of God in Palestine*, that the ancient fathers believed that *Antichrist* was destined to perish in that country: an opinion, which Bp. Horsley (and I think very rightly) judges to be well founded *.

But it may be said, if I maintain, that *the infidel king* is *atheistical France*; that the predicted expedition into Palestine will be undertaken by *the infidel king*; and that this predicted expedition, about to be undertaken by *the infidel king*, is the same as the contemporary expedition, about to be undertaken into the land that extends 1600 furlongs by *a confederacy of the beast under his last head, the*

* Letter on Isaiah xviii. p. 103.

false

false prophet, and the kings of the earth: if I maintain these various connected positions; it will necessarily follow, that at the time of the expedition, *the infidel king* must have become the same as the *beast under his last head.* Such appears undoubtedly to be the consequence of this train of comparative reasoning. I must at present however decline saying any thing more on the subject, as I purpose to resume it after I have discussed the character of *the seven-headed apocalyptic beast,* and when I treat of the events foretold under *the last vial.*

It may not be amiss to remark, that, whenever *the mystic Euphratèan waters* are exhausted under *the sixth apocalyptic vial,* or in other words whenever the *Ottoman empire* is overthrown; it will greatly assist us in explaining both the present prophecy of Daniel, and another of Ezekiel, which many (though, I believe, erroneously) have thought to be parallel to it. Both Mr. Mede and Bp. Newton suppose, that the events predicted in Dan. xi. 44, 45, which they refer to *the king of the North,* are the same as those predicted in Ezek. xxxviii, xxxix; and they both equally suppose, that those two prophecies will be accomplished in some yet future expedition of *the Turk* into Palestine at the era of *the restoration of the Jews.* I have just explicitly avowed my total dissent from them, and have very fully given my reasons for such dissent: according however to all appearances, though I presume not to say *how* soon, not many years will elapse before the question is decided between

us

us for ever*. If *the Ottoman empire* fall, as I myself firmly believe it *will* do, without undertaking the predicted expedition into Palestine contemporaneously with *the return of the Jews;* we shall then be sure, that it cannot be the subject of *either* of the two prophecies, whether the two relate to the same event or not to the same event. And, if it should prove not to be the subject of the prophecy contained in Dan. xi. 44, 45, which of course it *cannot* be unless it fulfil that prophecy by undertaking the expedition into Palestine; then neither can it be the subject of the prophecy contained in Dan. xi. 40—43. And, if it be not the subject of *that* prophecy; then it cannot be *the king of the North*, to whom *the entering into the countries* and all that follows is ascribed (erroneously indeed, I believe) by Mr. Mede and Bp. Newton. And, if *the Ottoman power* be not *the king of the North;* then neither can *the Saracenic power* be *the king of the South.* In short unless *the now debilitated Turk* shall perform at some future period all that is predicted in Dan. xi. 44, 45, which both Mr. Mede and Bp. Newton allow to be yet unaccom-

* Unless I greatly mistake, the route of *Antichrist* or *the infidel king* to *Palestine* will be through the northern provinces of *Turkey* and *Asia-minor*. Here *the king of the South* will butt at him: and here the more mighty *king of the North* will come against him like an impetuous whirlwind, not only with land forces, but with many *ships* to prevent his crossing the Constantinopolitan strait. Yet, in despight of this resistance, he shall overflow the countries like a torrent and safely "pass over."

plished;

plished; their whole exposition of Dan. xi. 36—45 will be untenable.

3. Since then *the infidel king* is to spring up *after the reformation* and to continue to *the time of the end*, when he is to undertake an expedition against Palestine, we must look for his two antagonists, *the kings of the South* and *the North*, *after the reformation* also. And here it may be observed, that, since *the king of the North* is no where said to be *a horn of the fourth beast*, we may seek him either *within* or *without* the limits of *the ancient Roman empire*, according as we are directed by existing circumstances. The same remark applies with equal force to *the king of the South*. Now, when we consider that near *twelve centuries* have elapsed since *the rise of the great Apostasy* in *the year* 606, and consequently (if this be the true date of it) that it has to continue but little more than 60 *years**; when we next recollect, that *the king of the North* is to be contemporary with *the infidel king*, whose *rise* must be dated in *the year* 1789 when the French revolution broke out, and *whose overthrow* will begin to take place at the end of *the* 1260 *years*; when from this circumstance we obviously deduce, that *the king of the North* is to be *the most powerful northern sovereignty of Europe* that shall be in existence between *the years* 1789 *and* 1866, at which last period *the* 1260 *years* terminate if they be computed from *the year*

* This was written in the year 1804.

606;

606; and when we lastly advert to the existing and probably future state of the great European commonwealth: we can scarcely doubt, but that *the king of the North* is the colossal monarchy of *Russia**. What state is meant by *the king of the South*, is not quite so easy to determine †.

4. As for the predicted wars of *the infidel power* with *these two sovereigns*, none of them have yet received their accomplishment. The prophet begins his account of them with declaring, that they shall happen at *the time of the end*. The time therefore is not yet: for *the* 1260 *years* have not yet elapsed; consequently, *the time of the end* is not yet come. Assuredly however will *Antichrist* hereafter invade Palestine in conjunction with *the false prophet* and *the kings of the Latin earth*; and, though tidings out of the East and out of the North ‡ may trouble him, will succeed in planting

* It is somewhat remarkable, that the title of *the potent emperor of the North* has been recently bestowed by Buonapartè on the Russian sovereign. Nov. 16, 1807.

† If conjecture be allowable respecting *a power*, which is probably not yet in existence, I should be inclined to think, that *the kingdom of the south* will be some kingdom formed out of a part of the dismembered Ottoman empire and perhaps having Constantinople for its capital. Should such a kingdom be assigned to a younger branch of the imperial family of Russia, the apparent alliance between *the kings of the south* and *the north* would be very satisfactorily accounted for. Aug. 1. 1808.

‡ Respecting *these tidings* more will be said hereafter.

the curtains of his pavilions *between the seas** in *the glorious holy mountain:* yet, notwithstanding the temporary prosperity of his affairs, he shall come to his end, and none shall help him.

The series of events, which terminates with the destruction of *the monster* and *his confederated host*, will be contemporary with *the restoration of the Jews*. At the close of *the* 1260 *years*, and at the commencement of that intermediate period styled by Daniel *the time of the end*, *Antichrist* will undertake the expedition which will terminate in his destruction; and, at that same period, *the Jews* will begin to be restored †. Few therefore of

* *The dead sea* and *the Mediterranean sea*, between which Jerusalem is situated.

† Dan. xi. 40. xii. 1, 6, 7. That the declaration contained in these two last verses relates to the *commencement* and not to the *accomplishment* of the restoration of Judah; in other words, that Judah will only *begin* to be restored at the end of *the three times and a half;* is manifest from the following statement. We are taught in Dan. xii. 1, that the Jews will be delivered at the same time (according as we understand the passage), either with the *commencement* of the infidel king's expedition in Dan. xi. 40, or with his *overthrow* in Dan. xi. 45. The *last* supposition is forbidden by other parallel prophecies, which represent the *Jews* as being *already* in their own land at the time that the Antichristian confederacy is broken: consequently they must have *begun* to be restored *previous* to its being thus broken. The *first* supposition therefore must be adopted; whence it will follow, that the Jews *begin* to be restored contemporaneously with the *commencement* of the infidel king's expedition. But this expedition *commences* at *the time of the end* (Dan. xi. 40.); and *the time of the end* commences at the expiration

of the present generation can expect to behold even *the beginning* of the expedition; none can hope to witness his predicted invasion of *Palestine*, his capture of *Jerusalem*, his *tremendous destruction between the two seas**. Awful as the scenes have been, which we have beheld as it were with our own eyes, a yet more dreadful prospect extends before us, ere the blessed reign of Christ upon earth shall commence. The revealing angel, who shews to Daniel *that which is noted in the Scripture of truth*, concludes his prophetic narrative with informing him; that, at the period during which *the atheistical tyrant* is destroyed and *the Jews* are restored, "*there shall be a time of* "*trouble, such as never was since there was a na-*"*tion even to that same time.*" Nor can we wonder that that era should be marked with peculiarly horrible events, when we recollect that it is to witness the dying struggles, not only of *Atheism*, but likewise of *Popery* and *Mohammedism*. It is an era however, which will be terrible only to the enemies of the Church of Christ. Those, who have

piration of *the* 1260 *years:* therefore the expedition *commences* at the expiration of *the* 1260 *years:* and therefore the restoration of the Jews, which *commences* with *the commencement* of the expedition, must necessarily *commence*, not be *perfected*, at the expiration of the 1260 years likewise.

* I speak only as supposing my date of *the* 1260 *years* to be the true one. Should I be so mistaken in the date, as that *the* 1260 *years* expire *sooner* than I expect, these awful events will of course take place proportionably *earlier* likewise.

 come

come out of the *mystic Babylon*, and who have refrained from polluting themselves with the Anti-christian abominations of *Infidelity*, will not be partakers of *her last plagues* *.

Thus have we seen, that this favoured servant of God has, with inimitable simplicity and wonderful accuracy, given *three distinct paintings* of *three great enemies of the Gospel* of Christ; *Popery*, *Mohammedism*, and *French Atheism*. *The two first*, being (to use Dean Prideaux's expression) *the two feet of the great Apostasy* with which it trampled both upon the East and the West during the same period of 1260 *years*, are represented by the kindred symbols of *two little horns*; for *Popery* and *Mohammedism* had these features in common; that they were each *a less* or *a greater deflexion* from pure Christianity, and that they each equally affected to act not *contrary* to the will of Heaven but *under its immediate sanction*: while *the last*, being completely a monster *sui generis*, the *very Antichrist* predicted by St. John; *the last*, as if no symbol could be found adequate to describe the enormous wickedness of his character; *the last* is exhibited to our view by *no* hieroglyphic, but stands confessed in all his native horrors, as *a king who should magnify himself above* every *god*, *who should speak marvellous things against the God of gods*, *who should neither regard the god of his*

* The whole of this subject will be more fully discussed hereafter.

fathers,

fathers, nor the desire of women nor any god, but who, instead of the Lord of hosts, should impiously honour tutelary deities, and especially venerate a strange god whom his less daring fathers of the Apostasy never knew.

I shall now proceed to examine the kindred prophecies of St. John; who, like his illustrious predecessor Daniel, foretells, with the addition of various more minute circumstances, that *the Church shall be in a depressed state during the 1260 years of a great Apostasy from the simplicity of the Gospel.*

END OF THE FIRST VOLUME.

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